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THE CROZER QUARTERLY

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WHAT IS HAPPENING IN HOME MISSIONS?

JOHN MILTON MOORE, D. D.
Bridgeport, Conn.

THE word "happen" is not used in its strictly etymological sense, as implying chance. What is happening today is the fruitage of yesterday's sowing and will condition tomorrow's reaping. And so there are two other questions that can hardly be avoided. Before we can understand what is happening today we need to know what happened yesterday. When we have discovered what is happening today we shall be impelled to ask what may happen tomorrow.

First. What happened yesterday to American life? Almost everything has happened to America that the wildest visionaries were imagining a generation or two ago, and in addition innumerable other things quite unforeseen and unimaginable. Of course, they are mainly things that have happened to the world. But the whirling center of this modern cyclonic disturbance that is remaking all our institutions and systems and changing age-old ideals and ways would seem to be located somewhere between Halifax and San Diego, Vancouver and Miami. The America of today is less like the America of Lincoln's day than his America was like fifteenth century Europe.

The spirit of inquiry has captured the modern mind. Tradition is yielding to reality. The influence of the spirit of inquiry—the scientific method—has been pervasive and revolutionary. From it have come increased knowledge, wider

freedom, enormous wealth and stupendous power, affecting every individual life, challenging every social institution, and conditioning every idealistic movement. It is a new America in which the churches find themselves working today, whether we will have it so or not. The Christian movement must adjust itself to changed and changing conditions—a far from easy thing to do for institutions that are essentially cautious and conservative.

Knowledge has revolutionized life. When the spirit of inquiry established its right to live and operate in the minds of men, it was like the building of a road into an unknown area of unlimited natural resources, or the sinking of a shaft into unexplored and exhaustless mineral wealth. It was in fact the discovery of a new world. For God had hidden a million marvelous secrets in his creation, and when once the mind of man was set free it began seeking with such zest and with such sacrificial devotion that the quest itself immediately became rewarding.

Inventive genius has used the new knowledge to produce and multiply the machines that have transformed our habits of living. The industrial system and the machine civilization in their magnitude constitute our chief source of national economic strength. In the delicacy of their balance and the issues concerning human personality that they have created they give us the greatest concern for our social and national security.

To knowledge has been added more freedom. Our times have seen the removal of age-old limitations from the spirit of man, with momentous practical consequences. We are rapidly escaping from the bondage of superstition and ignorance, to the displeasure, of course, of all those whose success in education or politics or religion is conditioned upon the exploitation of belated minds.

But freedom is both a precious and a dangerous thing. While its value and the price at which it was purchased are so great that we are ready to take serious risks to insure its

continuance, still liberty does often degenerate into license and there are many protests against legitimate social restraint that are made in the name of freedom. Particularly is this true of the growing lawlessness that baffles us and threatens the very existence of self-government. Starting with a legitimate questioning of convention and tradition which the spirit of inquiry made inevitable, it has developed in the direction of disregard of all law and custom, however previously effective and beneficent. This generation is letting itself go with reckless abandon. Protesting against hampering convention and excessive regulation, we run the risk of losing sight of the eternal fact that all life is under law.

America has become the richest nation in the world. There can be no question that the wealth of the United States is an instrument, not only of incalculable service for human good, but of a terrible potency for evil, creating at least as many problems as it solves. When struggle is no longer necessary, when comforts abound and discipline declines and pleasure becomes the goal of endeavor, moral stamina, which thrived under adversity and effort, grows anemic and flabby, and social decay ensues. It evidently takes high moral character in men or nations to endure prosperity and escape "the deceitfulness of riches." This is a problem that no previous generation has yet solved. It is pressing upon America with an urgency and menace for which there may be no historical precedent. It conditions all our missionary work. Minor victories won will be of small consequence if we lose this major conflict with "the principalities of this world."

For the first time in history the ideals of civilization have come under the dominance of business men. This is a fact, though not necessarily a menace; most of us would doubtless prefer to have it so if the choice were between the present rule and a return to the times when priests or feudal lords were civilization's sovereigns. Business has gone a long way towards capturing science and harnessing it to the profit motive

to serve its cause. It has tended to deal with men as though they were as impersonal as machines. Some of the results of this policy are the massing of multitudes in cities, the breakdown of the home, and the exaltation of material prosperity as life's chief goal and good. Possibly, as Dean Roscoe Pound, of Harvard, suggests, we are developing a civilization for which our institutions were never intended and the burden of which they are quite unable to bear.

The financial collapse of the autumn of 1929 and the continuing depression that followed has given a severe jolt to our national complacency. What the outcome may be, what lessons we are to learn from it, what changes it may bring about in our national temper and economy, the future will record. Like the World War, it issues its warnings and offers its demonstrations of the folly and futility of a selfish materialistic civilization.

America has acquired and wields enormous power. Knowledge is power. Freedom releases power. Wealth is the symbol and instrument of power. Such a combination as the present one of these three elements civilization has never before known. In the possession and exercise of physical, financial and political power, the United States stands in a position of unassailable supremacy.

Consider America as a world power. Comparatively speaking, America is still young. Furthermore, the greater part of our relatively brief national span has been lived under the influence of a simple agricultural civilization and in comparative isolation from the old world. Today we find ourselves reaching maturity with a financial supremacy that compels us to assume economic responsibility in the life of the world for which we are not fully prepared. The World War left us in a place of unquestioned leadership, challenged to accept political responsibilities in an international interdependence of which we are politically afraid. We wield a power that affects human life in every part of every continent, a state of affairs

which makes us the most envied, if not the most feared nation in the world.

The problem of Christianizing America has been made far more difficult by these changes in our civilization which we have been noting. In new and perplexing social conditions the churches must do their work today. But this is not all. Religion itself has been influenced to an extent that we dare not ignore. The spirit of inquiry has not been willing to let religion alone. It too, with its sacred books and practises, its creeds and its organizations, has been subjected to critical processes. Such an intellectual and social revolution as we are witnessing could not take place without exercising far-reaching influence in every field of human thought and life. The old bases of authority have been unsettled. The attitude of the average man to religion, of the churchman to his church and his Bible, of all men to the facts of life and death, have changed for better or for worse. For the present there is great confusion as to standards of religious belief and action. There is outspoken doubt about the church, and wide-spread indifference to its claims. It is clear that much is happening to Home Missions because so much has happened to America and to religion and to human life and ideals.

Second. We are better prepared now, in the light of what has happened to American life and religion, to deal with our central question, What is happening to Home Missions?

Home Missions are becoming more realistic. We are realizing now more fully that man was not made for methods, but that methods, institutions and programs must be made for man and must be adapted to every fresh discovery of human need. And so it comes to pass today that Home Missions call for extended surveys. We insist on knowing the facts in order that we may create a program in harmony with the facts. This is better than to construct the program in conformity with preconceived theory, and impose it upon individuals or communities with the naïve conviction that whatever will not adjust

itself to our obviously wise and correct planning is to be charged to the stubbornness of unregenerate human nature. Intensive studies of definite geographical areas are now being widely made. They reveal the moral and religious conditions prevailing, together with the peculiar and prevalent needs of the people. They show what is required to make the work of the church effective, and what methods are to be employed.

The practise of modern Home Missions is going to be affected far more widely by this new scientific attitude than we can now forecast. Much of our survey work may still be superficial, but the principle involved is generally accepted, and there is a growing reverence for facts as determinative of missionary policy.

Home Missions are being socialized. Both foreign and home missionary movements arose and have gone forward largely under the impulse of the individualistic conception of religion. Now this exclusiveness of interest is being changed. Increasing socialization marks a major current in the life of our times. Religion could not escape its influence if it would. Followers of Jesus should not wish to escape it, for religion as Jesus conceived it and lived it and proclaimed it was supremely social. He preached the gospel of the noblest of the Hebrew prophets, the gospel of the kingdom, with the difference that he knew how the long-cherished dream could come true. "The kingdom of heaven is at hand," he kept saying; "Repent and believe the good news"; "The kingdom of God is within you." Only within our own generation has the social gospel of Jesus begun to take the place to which his own emphasis entitles it. He was enthralled by the glorious vision of the kingdom of God that is within us, and absorbed in the task of giving it objective reality.

We cannot reckon the value of Home Missions any longer by the number of new churches organized or the number of new church buildings erected. The test is an intensive one. Are we laying hold of American life and changing its spirit

and aim? Are we allaying prejudice and promoting good-will? Are we reducing conflict between races and classes? Are we enriching the influence of the home? Are we helping to promote the common welfare in commerce and industry, in education and the arts? Are we dealing courageously with those economic, imperialistic, militaristic aspects of our civilization which have made it seem to other people a veritable peril? These are some of the tests by which, according to the new conception of Home Missions, our efficiency will henceforth be measured.

Twenty-five years ago foreign missionaries were pointing to our civilization with pride as an evidence of what Christianity might do for the Orient. Today that same civilization constitutes the missionary's chief embarrassment. Thoughtful men in the East see more clearly than we do what materialism, industrialism, imperialism, and nationalism have done to us, and they are asking to be delivered from the so-called Christian civilization, at the same time they are gladly welcoming Christ.

Recall now those amazing achievements in American life which we have been considering—the increase of scientific knowledge, the triumphs of invention, the achievements of industry; mass production, business organization, national wealth, international power. All these vast energies must be taken over and directed by the spirit of Christ. While we cannot save society except by the cooperative efforts of redeemed individuals having in them this spirit of Christ, we lose our very fight to redeem them unless we can change the godless, hopeless conditions in which so many of them must live and work. It is a life-and-death conflict between Christian idealism and selfishness.

Home Missions are becoming cooperative. Sectarianism has for some time been on the defensive. It must not contend with a well-established public opinion for the right to continue to set separate bodies of the church over against one another

as rivals and competitors. The sort of thing that we all desire to do cannot be done in the old competitive way. If our aim were to select from the total population persons of a particular temperamental or theological or ecclesiastical bias and unite them in separate congenial companies, the old organization and method quite possibly might be all that would be required. But if it is the total life of America that we are seeking to transform, then nothing short of the total forces and resources of the whole church will suffice.

Some of us have been hearing all our lives about the waste of Home Mission money through sectarian competition, and it must be admitted that denominationalism has often been wasteful and sometimes wicked. But we need to hear more about what is being done in these days to make Home Missions effective through cooperation. The organization of the Home Missions Council and the Council of Women for Home Missions marked the beginning of a new Home Mission era, and initiated a unifying process that has gone steadily forward. The history of these two organizations is an enheartening story. It includes a cooperative Home Missions week, a united interdenominational missionary campaign, scores of surveys, the appointment of a competent leader to correlate activities at Ellis Island where thirty-nine societies employed fifty-six missionaries to work for immigrants, joint committees on Indian and Negro and Spanish-speaking people, increasingly hopeful and helpful efforts to adjust forces in town and country communities and a corresponding united attack upon the problem of the city. The country and village community has been the storm center of sectarian conflict. In this field the unifying process is becoming conspicuous. Home Missions is beginning to deal seriously with the highly complicated and increasingly exasperating issues growing out of outdated sectarian rivalry.

It has become difficult to define Home Missions sharply. The work began in the performance of a natural and inescap-

able duty to the unfortunate native race whom the earliest settlers drove from their ancestral lands, and whose wrongs and helplessness stirred the hearts of the more humane and brotherly of the white invaders. It continued in the pursuit of the westerning frontier where the children who had come from Christian homes in the east were growing up with scant provision or none at all for their spiritual needs. Partly through a sanctified opportunism and partly through deliberate strategy and Christian statesmanship the movement broadened to include more functions and to embrace wider areas of American life. Home Missions tend more and more to include peace promotion and international relations, law observance and citizenship, interracial and industrial relations. Furthermore, it is now seen that Home Mission agencies can no longer confine their ministries to "aided" churches, but in significant ways must serve self-supporting churches as well. And far beyond the organizational or other interests of churches, as such, Home Missions tend to go today, in ministering to human need and in sweetening the conditions of human life, without overmuch concern as to just what organizational advantages will accrue. For such tasks cooperation is indispensable.

Third. We are drawn now to our third question, What may happen to American Christianity tomorrow? The familiar dictim of George Eliot (if it was she who said it) that "Prophecy is a gratuitous form of folly," might well warn us against the futility of attempting to forecast the future of American Christianity. Certainly precise prediction is not possible. But it is quite true that things follow their tendencies. Insight gives foresight.

On this basis we may dare to be a bit prophetic. To think that a selfish civilization can survive is to question the rule of God. His character as loving and wise and just is the sure and abiding pledge that no such calamity can befall the earth; for dire calamity it would be. It were better that humanity itself should perish from the earth than that a hard and cruel

civilization, perpetuating itself by war and exploitation, should by its success vindicate its power and its right to survive.

What then may happen tomorrow to American civilization? If it renounces not selfish aggrandizement with militarism and all its works, if its ethical ideals are benumbed by prosperity, if it worships at the altars of materialism and sets success above service, if it heeds not the cry of the poor, if it cannot confirm its liberty in law, then it will follow the old civilizations to oblivion. What may happen to American Christianity? If it has no keenness of vision to discern the signs of the times and lacks the courage of Christ to declare the gospel of the kingdom; if it cannot see that this is a day of visitation in which the kingdom of God has come near, and drifts with the current of the pagan philosophies of the world; if it sets material expansion above spiritual growth and puts success before service; then it too must hear the pitiful lips of its Master say again, as he sadly said of old, that the kingdom of heaven is taken away and given to those who will produce its proper fruits.

On the basis of evident trends in American Christianity one may venture to forecast three probable developments. The social idealism of today will find expression in courageous social action. The Christian message for America tomorrow will recover the emphasis of Jesus in the Sermon on the Mount. Home Missions are beginning to have a clearer vision as to what the way of Christ requires in human relationships. In the realm of international affairs it demands that we restudy the moral values involved in tariffs, immigration laws, international commerce, cooperation in international welfare agencies, courts of justice, associations created to develop understanding and good-will; that we study how to restrain international bullies and exploiters, and how to outlaw war. These are problems that challenge our best thinking, themselves raising a series of the most controversial political and economic questions. We would not have the pulpit or the church abdi-

cate its position of prophetic utterance in any sphere where fellowship is involved. The church is not a specialist in economics or politics, but it has its own far more important specialty—the creation of fellowship. It must therefore demand that all questions affecting human life shall be studied and action taken on the basis not of national partisanship but of universal fellowship. Christians who really mean to promote the Christian way of life must rebuke by voice and vote any leader, any political party, any commercial system, any industrial group, laboristic or capitalistic, that sacrifices the fellowship of all persons, nations and races for the sake of group or national or personal gain. The increasing recognition of Christ's social passion, and the growing sense of the peril to civilization from social injustice, lawlessness and war are making it impossible for us longer to be satisfied with the utterance of fine social ideals that is not followed by courageous social action.

Cooperation will find expression in some kind of corporate Christian unity. Faith sees something in cooperation that promises still better things for the future. What our cooperative organizations actually *are* as an expression of the essential unity of the churches is even more important in its implications than what they *do*. The churches of tomorrow are going to achieve a far larger unity. The movement that has found expression in the organization of scores of local federations of churches in American cities is the forerunner and the pledge of this consummation so devoutly to be desired.

Our essential oneness in Christ, our divine Lord and Saviour, must and will eventually be far more fully and visibly expressed than now, but this expression must be given in terms that will harmonize with his own ideals. The freedom of the soul must be preserved and the unity of the spirit must be achieved, maintained and expressed. These two ideals are not virtually exclusive, but beautifully complementary. Our aim must be liberty and union. When we all become one, a brother-

hood of free men, we may expect the world to believe in us and in him whom we shall then more convincingly represent.

And organized religion will be vitalized. One cannot speak quite so certainly as to this particular trend. Perhaps here more than elsewhere the wish is father to the thought. One feels that it must be so. It is futile to send the branches out in larger social ministries if the roots of our religious life do not go deeper in the nourishing life of God. It means only collapse if we lengthen our cords without strengthening our stakes.

Unity without more vitality will be tragically disappointing. It requires more religion to run a large institution than it does to operate a smaller one. The possession of power is a perilous experience. It is much easier to know how to be abased than to know how to abound. We dare not add together the organizational elements of the church without a quickened spiritual life and control. We do not even now have spiritual power in quantity or quality comparable to the size and the requirements of our ecclesiastical machinery.

The hopefulness with which we may greet the future of organized religion in America lies largely in our growing sense of need of God. We have almost everything else. We can have him in the abundance of his wisdom and power and love if we will. We have just about reached the point of saying that we will, that we must. The evidence for the inevitableness of God in Christ is overwhelming us. Not alone by scripture texts do we assure ourselves that there is no other name; our individual and collective experience is shutting us up to him. Every other door closes before our faces. Economics dismally declares its incapacity to deal with powerful currents of human life. Science begins to grow modest in the proclamation of its millennial hope. Commerce and industry build a structure that has the appearance of the strength of the centuries, but that falls like a house of cards when adverse winds arise. Even education confesses its confusion.

The institutions of religion are not in better case. The churches claim a spiritual authority that they know not how to exercise. Theologians and ecclesiasts wrangle; the people are perplexed; doubt devastates their lives. Where there is no vision the people perish. But what chance has a spiritual vision amid the blazing lights, or the still small voice among the blaring trumpets of our modern life?

There is but one answer. God is. Christ remains. The cross still towers o'er the wrecks of time. The Spirit of God is a living spirit. We are coming back to the truth as it is in Jesus, to the simplicity that is in Christ, to satisfy our hunger and quench our thirst and find rest for our disturbed minds and spirits in the heart of the eternal God.

SCRIPTURAL INSPIRATION IN THE WORLD RELIGIONS

Professor CHARLES S. BRADEN
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THERE seems to be a growing interest today in the sacred writings of the great religions of the world. Various anthologies have appeared recently which have brought together the finest elements from a wide range of sacred or semisacred books. Yet but little is known about the books themselves, how they came to be written or how they are regarded by the people to whom they are sacred. Familiar in a general way with the idea of inspiration as held among Jews and Christians, most readers know little or nothing as to the degree of authority the other sacred books hold in the respective faiths to which they belong. It seems worth while therefore to bring together a brief statement regarding the doctrine of scriptural inspiration as held by non-Christian, non-Jewish groups. If this has been done for more than two or three of the great religions, the writer has been unable to find the book or article.

Of course scriptures are not limited to the great faiths. Many religions that could in no sense be called world religions likewise have their sacred books. Of these space will permit us to bring only four major representatives under review. It will be understood, of course, that there probably exists within each of the groups considered, just as within Christianity, a variety of opinion as to the precise nature and authority of scripture, for modern thought is penetrating practically all the systems of the world. We shall attempt here to give only what seems to have been the dominant thought regarding each of the great books.

There are eleven religions which may be thought of as great religions, although many scholars are inclined to consider two of these as sectarian movements within Hinduism. They

are as follows: Hinduism, Jainism, Sikhism, Buddhism, Confucianism, Taoism, Shintoism, Muhammadanism, Zoroastrianism, Judaism, and Christianity. All of these religions may be said to have what corresponds at least to a sacred literature.

We may dispose of the Shinto scriptures in Japan, and the Chinese scriptures at once as being considered in no sense of divine origin, nor has any doctrine of their special sanctity arisen beyond that accruing to them as ancient and highly esteemed documents. The Kojiki and the Nihongi of Japan are quite obviously human products of the eighth century. While some legends have grown up around them, they seem to be documents composed, at least one of them, by order of the court of Japan, and use is made of a number of variant traditions of the same myth with no indication that any one really enjoys a divine sanction.

In China there is, to be sure, a definite canon, including the four books and the five classics, and they are very highly venerated by the Chinese people. But there is no evidence that they have at any time been considered as of divine origin. Confucius as a sage simply collected out of the past the history, the poetry, and the moral and religious teachings which he deemed of greatest value and passed them on to posterity, along with one historical composition of his own. His disciples later collected many of his own sayings and those of another great disciple of his, Mencius, and these form the Canon for Confucianism. In the case of Taoism there is a little more of a feeling of inspiration perhaps in the writings of Lao-Tse, *The Book of Reason and Virtue.*[1] But here again both Lao-Tse's writings and the writings of his disciple, Chuang-tse, are but the highly esteemed work of sages. There is, therefore, strictly speaking, no doctrine of inspiration here. Nor does Buddhism have a thoroughgoing doctrine of inspiration for its scriptures.

[1] Henry Doré, *Researches into Chinese Superstitions,* Vol. VI. p. 12, writing of the second god of the Taoist triad, "The Mystic Jewel, honored of heaven," declares, "He is said to collect the sacred books of Taoism." Beyond this statement, I have found no reference to any connection of the gods with these books.

Of course, it has a canon, the *Tripitaka,* known best in its southern or Pali form, from which northern Buddhism differs in some respects, yet there is a very large body of material common to both the schools. It is a very extensive literature. A new Chinese version of the *Tripitaka* has just been completed by Japanese scholars. It consists of fifty-five volumes, octavo size, of about one thousand pages each, with a purchase price of about three hundred dollars in United States gold. A Japanese translation is soon to be undertaken. It will be published in something over one hundred volumes.

The size of it, to say nothing of the wide variety of matter that is gathered up within this colossal canon, would seem to render any thoroughgoing doctrine of verbal inspiration quite out of the question. Insofar as there does exist a doctrine at all, the doctrine extends only to the actual quoted words of the Buddha, and not to the long and involved explanations and settings in which these sayings are given. We may say quite safely that Buddhism has no hard and fast doctrine of scriptural inspiration.

But when we turn to the other religions of the world the case is different. And there is a very good reason for adding to those better known and more widely extended religions, the sacred books of three or four of the more modern religious movements which have definite scriptures.

Regarding Zoroastrianism, which of course has the Avesta for its sacred book, a specific doctrine is a little difficult to find. However, Haug, in his *Religion of the Parsis,*[2] makes in passing the following statement: "The Parsi tradition gets over this difficulty (the fact that the wide variety of materials in the Nasks could hardly have been written by one man in one period) by asserting that all twenty-one Nasks were written by God himself and given to Zoroaster as his prophet to forward them to mankind. However, such an extreme claim seems never to have been made in the Avesta itself, although

[2] Edited by E. W. West, Boston, 1878, p. 137.

they do declare that they are divinely revealed." The prophet, says Haug: "Was believed to have held conversation with God himself questioning the Supreme Being about the matters of importance and always receiving the right answer to his questions. The prophet accordingly after having been instructed communicated these accounts of his conversation with God to his disciples and the public at large. Who wrote them down is quite uncertain, for in the old books no mention of the circumstance is made." The protests which came from the Parsi, or Zoroastrian community in India, when Western scholars first began to apply themselves to the study of the Avesta, and announced to the world that the book contained not merely the work of one man but the work of many men over a long period of time, are an indication that the Parsis of that day (the latter part of the nineteenth century) still held that the whole of it had come by direct inspiration through Zoroaster. Stimulated by these researches to a study of their own books, there grew up among the younger Parsis a "back to the Gathas" movement, which declared that much of the material was of a much later origin than the Gathas and therefore of much less authority. "All this," writes M. N. Dhalla, a Parsi high priest, "was highly sacrilegious to orthodox ears." The problem at once arose "if any differences are to be admitted, who is going to distinguish the genuine from the false, the authoritative from the unauthoritative.[3] From all this it may be legitimately inferred that there did exist a doctrine of inspiration among the Parsis not unlike the more extreme doctrines regarding the Bible.

It is further interesting that the Avestan language, which has long since fallen into disuse, is still employed for ritual purposes in the Parsi community owing to their belief in its celestial origin as "the tongue in which Ormazd addressed his heavenly court and even that in which Ahriman harangued his ribald crew." When reformers among the Parsis attempted

[3] M. N. Dhalla, *Zoroastrian Theology*, p. 344.

to displace the Avestan with a modern intelligible language in the ritual of their cult, they were met with the forceful opposition of the orthodox, who declared " that the Avestan language was divine and as such possessed inherent magical efficacy. Miraculously composed as these Avestan prayers were, they had indescribable objective values, it was claimed, quite independent of the motive of one who recited them. The mere utterance of the sacred text without knowing in the least what they meant would produce marvelous effects." [4]

The Jain scriptures, and it will be recalled that the Jain sect had its origin about the same time that Buddhism rose, both of them as Protestant or reformed movements within Brahmanism, are known usually as the *Agamas*. There are various sects within the religion, and not all hold to the same collection of scriptures. Each has, however, a rather definite idea as to the divine origin of its own sacred book. So sacred are the writings that the members of one sect do not as a rule permit their scriptures to be read by laymen or even by nuns, but only by the fully ordained monks. The laity are permitted only to read certain collections of excerpts from the scripture. Another sect, less strict, does permit laymen to read most of its scriptures, but withholds one book entirely from them. Still another sect carries the reverence for the book to the place of worshiping it, particularly in its manuscript rather than the printed form. Mrs. Stevenson reports having seen sometimes a little pile of rice placed before a bookcase to do honor to the manuscript scripture which it contained.[5] Once a year, according to Mrs. Stevenson, one of the sects practises the custom of observing a special fast day, when all the sacred books are not only worshiped but also " dusted, freed from insects, and rearranged." [6] This particular sect teaches that sometime during the day the laymen should read one of the scriptures " unless hindered by any one of the thirty-two reasons, such as having

[4] M. N. Dhalla, *Zoroastrian Theology*, p. 344.
[5] Mrs. Sinclair Stevenson, *The Heart of Jainism*, p. 17.
[6] Ibid., pp. 261, 262.

been near a dead body or finding a blood stain on one's clothes or being in any way ceremonially impure. Again, he must not read the books if there is a mist or a thunder-storm, a falling meteor, an eclipse, a full moon, no moon . . . or if the sky be red at sunrise or sunset or if there has been a dust-storm. He must not read them on the first three days of the bright half of the moon, in a house where meat is eaten, at a death-bier, on the battlefield, in the twilight of the early morning or the late evening. In fact, on any day that a Jain of this particular sect feels too lazy to read the scriptures he can find some ceremonial reason to prevent his doing so, and hence the scriptures are not studied much by them." [7]

One of the latest movements within Hinduism, known as the Sikh movement, took place at about the time of the Protestant Reformation in Europe. Indeed, Nanak, the founder of the Sikh religion, was an older contemporary of Martin Luther. In some ways the attitude of the Sikhs toward their sacred book, called the *Granth,* is peculiar among the religions of the world, for in no other faith has bibliolatry been carried to a greater extreme. One of the chief teachings of Nanak, the founder, was the unity of God, and his condemnation of the worship of idols was very severe. It is a curious circumstance that today the very book in which Nanak's teachings are enshrined is every day offered idolatrous worship in the great shrine at Amritsar. Sir Monier-Williams describes a visit to the temple in the following words:

"The Granth is in fact the real divinity of the shrine, and is treated as if it had a veritable personal existence. Every morning it is dressed out in costly brocade and reverently placed on a throne under a jeweled canopy said to have been constructed at a cost of fifty thousand rupees. All day long chowries are waved over the sacred volume, and every evening it is transported to the temple on the edge of the lake opposite the causeway, where it is made to repose for the night in a

[7] Ibid., p. 263.

golden bed within a consecrated chamber railed off and protected from all profane intrusions by bolts and bars." [8]

At the death of Nanak, known as the guru or teacher, he was succeeded by one of his best-known followers, and he in turn by still other gurus, until ten had lived and ruled the Sikh community. The tenth guru, possibly seeing political difficulties in the continuing of the line of living gurus, declared that after his death the Granth itself or the sacred book should henceforth be the guru. And so it has been from that day until the present. This has doubtless contributed to the extreme veneration that is accorded the book, since it stands among them for the living presence of the guru who was, when living, always accorded worship. I have been unable to discover any statement as to any specific doctrine of inspiration. It is, unlike most sacred books, composed in a number of different dialects so that practically no follower of the cult can read the entire book. Probably the translation of no other set of scriptures has presented greater difficulty to the translator than the Granth. As a result of this circumstance the book is almost unread and unknown among even the Sikhs themselves.

We have discussed thus far the scriptures that have no special doctrine of inspiration or those scriptures of the lesser religions which play but a small part in the life of the world. There remain two great religions aside from Christianity and Judaism which do have very clear-cut ideas of the inspiration of their sacred books, namely Hinduism and Islam. Hinduism seems to divide its scriptures into two main groups, in accordance with the degree of inspiration which is supposed to have produced them. There are those which are known as *Sruti,* books which are the very word of God in the most direct form of revelation. There is some difference of opinion as to just how this revelation is communicated. According to some, the human instrumentality through whom the message is received is absolutely passive, while others are willing to recognize that

8 Sir Monier-Williams, *Brahmanism and Hinduism,* London, 1891, p. 177.

while the thought and the meaning of the revelation is unmistakably the very thought and meaning of God, nevertheless the human agent may have expressed it with a style distinctively his own. The second type of inspiration is that which they call *Smriti,* an indirect sort of inspiration, a message from deity to be sure, but coming out of the natural expression of that which has been learned through human observation or study This, of course, receives the definite impression of the writer's own peculiar style. Thus it stands on a lower level than the *Sruti.* It is not easy to determine exactly what books fall within this more direct product of divine revelation. That which is unmistakably *Sruti* is, of course, the Vedic literature, particularly the Rig Veda, which is the great original Vedic collection, though the lesser Vedas are also included. Usually it is held also to include the Brahmanas or the priestly writings which are found attached to the Vedas, and the Upanishads, or secret doctrines, a mass of philosophical speculation which has determined pretty largely the direction of Hindu thought since a half a millennium before the Christian era began. It includes also, according to some authorities, the Vedanta Sutras. These Sutras are of the utmost importance to the various philosophical schools throughout Indian history. According to Farquhar, they are thought of as infallible by almost all Hindus. The *Smriti* literature comprises such writings as the great epic poems, the Mahabharata and the Ramayana, the Laws of Manu, and several other legal collections, also the Puranas, a much later set of scriptures, chiefly used by the modern sectarian groups; yet even here there is a difference of opinion. By most Hindus, the Bhagavad Gita, which is the most popular of all the Hindu scriptures at present, is held to be quite as authoritative as the Vedic writings. But the chief veneration goes unquestionably to the Vedas. So highly were they regarded in the age when the Laws of Manu came into existence, about the beginning of the Christian era, that low caste people were utterly forbidden to read them. According

to Fraser, in his *Literary History of India,* "To all orthodox Hindus they are held as having been breathed forth as a divine revelation before all time. The reducing of them to writing and even the hearing of their recitation by foreigners or by any but the twice-born caste is still looked upon as sacrilegious and profanation by those who claim the sole right to hear their sacred sound." [9] Early legislators declared that a Sudra, that is a low caste man, or any other of non-Aryan blood who should dare to listen to the recitation of the Vedic hymns "should have his ears filled with molten metal, and should he repeat the words he heard he should have his tongue cut out, and if he remembered the sound his body should be split in two." [10] Such phrases as the following are found frequently throughout the Laws of Manu: "The Veda is the eternal eye of the manes, gods and men. The Veda is both beyond the sphere of human power and human comprehension." Or again, "All those traditions (*Smriti*) and all those despicable systems of philosophy which are not based on the Veda produce no reward after death; but they are declared to be founded on Darkness." Again, "All those documents differing from the Veda, which spring up and soon perish, are worthless and false, because they are of modern date." (This was written possibly as early as 300 B. C.) Once more, "The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme. . . As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from evil acts." [11] I find here also one other rather delicious bit which I have thus far never known to appear as explicitly among modern day believers in infallibility, "But when two sacred texts (*Sruti*) are conflicting, both are held to be law; for both are pronounced by the wise to be valid law." [12]

[9] P. 3.
[10] Quoted by Fraser, *op. cit.*, p. 3.
[11] *Sacred Books of the East,* Vol. 25, pp. 504, 505.
[12] "Laws of Manu," *Sacred Books of the East,* Vol. 25, 11: 14.

When some of the hymns of the Rig Veda itself on their very face bear indication that they have been written by human authors the individual claim is disallowed. "As far as the play of individual character is concerned or the application of human intelligence and skill, their part is limited to that of exact recorder of a message in the ordering of which they have no share as regards either subject-matter or form. Their merit is that of the faithful transmission of the words and teachings which the mind saw," [13] for the ancient poets were said to have seen the sacred texts which they then conveyed to men.

Light is thrown upon the Hindu idea of scripture by the novel devices which were employed to guarantee the purity of the text during the period before it was committed to writing. By a system of multiple associations of each word of the text it became virtually impossible to drop out any word or to change it. If we let the letters a b c d e, etc., stand for the words of a line the three systems were as follows:

1. ab bc cd de, etc. Expressed in terms of the first verse of Genesis the text would be memorized thus: In the—the beginning—beginning the—the God—God created—created the, etc.

2. ab ba ab; bc cb bc; cd dc cd; de ed de, etc. In the—the in—in the; the beginning—beginning the—the beginning, etc.

3. ab ba abc cba abc; bc cb bcd dcb bcd, etc. In the—the in—in the beginning—beginning the in—in the beginning, etc.[13]

The Muslim faith likewise has a very clear-cut doctrine of inspiration. Perhaps no more thoroughgoing doctrine is to be found anywhere among the world's sacred scriptures. One Muhammadan writer says, "Since the smallest verse of the Koran is a miracle of eloquence the whole book contains thousands of miracles." Another declares that "all that is declared in our religious books is contained in the Koran, that all the Koran is contained in the Bismillah (the conventional phrase which heads each Sura but one), that all of the Bismillah

[13] *E. R. E.*, Vol. VI, p. 363.

is contained in the B, and all the B is contained in the point that is beneath it in the Arabic script." [14]

Three different doctrines with reference to the Koran have been held by important scholars. First, some have believed that the Koran is neither supreme nor final. A second group has affirmed the non-created character of the Koran, that is, that it existed from the beginning of time. The third group developed a mediating doctrine, namely, that the heavenly original of the book did indeed exist from all eternity, but they distinguished this original from the earthly exemplar as the work of men's hands. The second of these views finally predominated and " the Koran was accepted as definitely inspired even to the letter and sound with punctuation and vocalization to boot," says Dorner.[15]

According to Edward Sell, two general types of inspiration have been recognized by Muslims. First the external or *Wahi.* According to this theory the mind of the prophet was wholly passive, and the message was brought him by the angel Gabriel from the already existing original in heaven. The prophet himself seems to indicate that this was his own belief, for he declares in the Koran, " Say: I say not to you, ' in my possessions are the treasures of God.' Neither say I, ' I know things secret ' ; neither do I say to you, ' verily I am an angel.' Only what is revealed to me do I follow." [16] Or again, " By the star when it setteth, your companion Muhammad erreth not, nor is led astray. Neither does he speak his own will. It is a revelation which hath been revealed to him." [17]

The second type of inspiration is what is known as *Ilhani,* in which the individual saint or prophet uses his own mental powers under the guidance of the divine spirit and gives forth God's message. This is the type of inspiration which is usually accorded to the so-called " traditions," but by some even to the Koran itself.

[14] J. R. Mott, *The Moslem World Today,* p. 316.
[15] A. Dorner, *E. R. E.,* Vol. II, p. 616.
[16] Koran, VI: 50.
[17] Koran, LIII: 1.

Apparently Muhammad himself was not a stickler for the letter, for indeed in his own lifetime no systematic effort was made to collect the revelations. It was only after his death that one of his favorite followers collected his sayings and formed the Koran. When a little later variant traditions began to appear regarding the words of Muhammad, the Caliph ordered a new recension of the Koran and, on its appearance, systematically destroyed all existing copies of the former edition; thus all texts of the Koran today go back to the same original. Within the lifetime of his younger followers vowel points were fixed, thus rendering the possibility of change relatively slight. The great doctrine with reference to the Koran was without doubt affected by the declarations of the Prophet's young widow, Ayesha, who announced that the Prophet himself, with the assistance of the archangel Gabriel had collated the Koran with the original in heaven. Thus very early the conception of the Koran as a sacred book crystallized, and in such hard and fast form that only the present century has begun to witness in Muhammadan lands the emergence of freedom of thought with reference to religion. The effect of the application of modern historical critical study to the Koran makes very interesting reading.

There remain now two or three scriptures of lesser importance but nevertheless of interest to one who cares to compare various doctrines of inspiration. I am omitting in this presentation all reference to the doctrines of Judaism and Christianity. I refer to the modern scriptures of the Mormon group, the Christian Science group, the Bahai group, and a modern syncretic faith that has recently arisen in China, Tao Yuan.

Of course the Mormon people accept as authority the Christian scriptures, indeed few Christians could be more thoroughgoing in their belief as to the authority of the Old and New Testaments. However, in addition, they have books of their own. Among these, the Book of Mormon is best known, and it is with reference to this that we are concerned in this

discussion. It is in the first place a modernly revealed book. Only about one hundred years ago Joseph Smith, an ignorant farm lad in northern New York, began to have visions. Significantly enough, these began after a revival of religion in the community. In one of the visions it was promised him that certain hidden plates containing a revelation of God would be shown him at some subsequent time. Four years later he was led by direct inspiration to go to a certain spot where there were revealed to him plates of gold, upon which were written in characters resembling Arabic, Egyptian, Coptic, and other Oriental writings, the material which, translated into English, form the Book of Mormon. The translation of the book was accomplished by Smith dictating from behind a curtain to an amanuensis seated on the other side of the curtain so that no eye other than that of Smith should see the sacred plates. Four witnesses testified, according to a signed statement in the Book of Mormon, that on a certain occasion while in fervent prayer for a vision of the book, they suddenly saw a great light coming down upon them, and in the midst of it were the golden plates. How an ignorant farmer youth could have translated these mysterious writings is explained by the fact attested by these same witnesses that along with the plates there were two curious objects which Smith called Urim and Thummim. It is said that Smith, gazing through these objects at the cryptic writings, saw in plain English their exact meaning, and this he transmitted to his amanuensis and it became ultimately the Book of Mormon.[18]

Obviously, such stories would excite the incredulity of nineteenth-century America. Vast quantities of paper have been used by hostile critics in condemning the book as a fraud, and in its defense by Mormon leaders. What may be believed by modern, twentieth-century, educated Mormons is a matter of question, but the masses of the Mormon people seem unhesi-

[18] Cf. Joseph Smith's own account, quoted by Robt. C. Webb, *The Real Mormonism*, New York, 1916, pp. 24, 27. See also quotation from Robert's *History of Mormon Church*, p. 31.

tatingly to accept as genuine the claims of Smith to a divine revelation. The book purports to be the story of a lost people, the Nephites, who moved from the region of the Amazon up through Panama and Central America, leaving those marvelous temples and pyramids which are still found in the jungles of tropical Central America, and finally into the region of the United States. The dealings of God with these people, much as he had dealt with the Hebrew people in an older day, furnished for the Mormon believers added authoritative teachings with reference to himself.

The Christian Science group state quite formally in their Confession of Faith that they accept as authoritative the sacred Christian scriptures, and I have no doubt would strongly repudiate the suggestion that they have a scripture of their own apart from the Bible. And yet that is exactly what an objective student of religions is bound to conclude as he sees the place which *Science and Health with Key to the Scriptures* has taken and is progressively taking among Christian Scientists today. It is read every Sunday in the services of the Christian Science temples. To be sure, the Bible is also read, but the Bible is never read without the accompanying *Key to the Scriptures.* Whether there is any significance to it I am not sure, but the first reader, of which there are always two in a Christian Science church, reads Mrs. Eddy's book while the second reader reads the scriptures. Whatever may be the authoritative statement of the church with reference to the book, there is no question but that to the rank and file of the Christian Scientists *Science and Health* stands on a plane at least level with, if not above that of the Bible. Friends in whom I have great confidence have related to me personally conversations which they have had with Christian Scientists in which the latter declared that there was nothing in the Bible which was not in *Science and Health,* and that the Bible might be very well dispensed with in the instruction of children in the faith. Healers have been known to declare that the mere possession of *Science and Health*

without even reading it is of great therapeutic value. Just to have it in the house, it is said, has a beneficial effect upon the health of the family. All this seems so much like what is found in connection with scriptures in other faiths that it is difficult to see *Science and Health* in any other light than that of a sacred book.

A very interesting study might be made, and profitably I think, with reference to Mrs. Eddy's own conception of the book as an inspired work, and of her own part in communicating the revelation to the world. Let two or three such statements suffice for our present purpose. See first for example in *Science and Health* 319: 27, "The divine science taught in the original language of the Bible came through inspiration and needs inspiration to be understood." The *Key to the Scriptures* is, of course, held by Christian Scientists and by Mrs. Eddy herself to be the one interpreter of the real meaning of the scripture. One might infer, therefore, that it is considered to be an inspired book. Or again: "The scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. Inspired thought relinquishes a material, sensual, and mortal theory of the universe and adopts the spiritual and immortal." [19] Here again by inference one might be led to the conception of the author of *Science and Health* as inspired. Perhaps even more explicitly the same idea emerges in the following quotation from *Retrospection and Introspection,* by Mrs. Eddy: "Even the scripture gave no direct interpretation of the scientific basis for demonstrating the spiritual principle of healings until our heavenly Father saw fit through the *Key to Scriptures* in *Science and Health* to unlock this 'mystery of godliness.'" [20] Or again in the same book, "I had learned that mind reconstructs the body and that nothing else could. How it was done the spiritual science of mind must reveal. It was a mystery to me then, but I have since understood it. All science is revela-

[19] *Science and Health,* 547: 23-30. [20] P. 37.

tion. Its principle is divine, not human, reaching higher than the stars of heaven." [21] It would be quite easy on the basis of the following statement of Mrs. Eddy's to assume that she ranked her own work along with the Bible.

"I, Mary Baker Eddy, ordain the Bible and *Science and Health with the Key to the Scriptures* pastor of the Mother Church, and they will continue to preach for this church and the world." [22] Again the Manual declares, "to pour into the ears of listeners the sacred revelations of Christian Science indiscriminately or without characterizing their origin and thus distinguishing them from the writings of authors who think at random on this subject is to lose some weight in the scale of right things. . ." [23]

One final quotation must suffice. It is contained among the *Admonitions* given by Mrs. Eddy to her students. "Students whom I have taught are seldom benefited by the teachings of other students, for scientific foundations are already laid in their minds which ought not to be tampered with. Also they are prepared to receive *infinite instructions afforded by the Bible and my books* which misled no one and are their best guides." [24] When the author declares, "centuries will intervene before the statement of the inexhaustible topics of *Science and Health* is sufficiently understood to be fully demonstrated," students of scriptures in the various religions, familiar with the claims that are made either by the authors or those who believe and follow them, seeing statements such as this are very apt to be forced to the conclusion that here is another sacred book, either already so recognized, or rapidly coming to hold that position.

The Bahai group has a canon of scripture, but it seems not to be wholly a closed one. By their very genius they are inclined to hold it open for subsequent revelations, yet there is

[21] P. 28.
[22] From the *Manual of the Mother Church*, Article 14.
[23] Ibid., Article 15.
[24] *Retrospect and Introspect*, p. 84 (italics mine).

a fairly well defined group of writings which are regarded among them as authoritative. This includes all the signed and authenticated writings of Baha Ullah and Abdul Baha. The writings of the founder Baha Ullah, who lived 1817-1892, are considered a direct revelation from God. According to Esselmont, a modern Bahai writer, his utterances might be thought of as two sorts: (1) Where he writes or speaks simply as a man who has been charged by God with a message to his followers and (2) where the words purport to be the direct utterances of God himself.[25] I quote further from Esselmont, "When he speaks in the latter sense His human personality is so completely subservient that it is left out of account altogether," and again, "In the writings of Baha Ullah the utterances frequently change from one of these forms to another. Sometimes it is evidently the man who is discoursing, then without a break the writing continues as if God were speaking in the first person. Even when speaking as a man, however, Baha Ullah speaks as God's messenger as a living example of entire devotion to God's will."[26] Modern American and European Bahais at least are probably not inclined to claim any verbal infallibility for their prophet, though they do regard him as revealing directly the will of God through his writings.

There remains yet one other rather curious case of a scripture which is still in the process of formation in China. Apparently the traditional faiths in China have not proven adequate to meet the needs and interests of certain groups among the people. Proof of this is found in the fact that in the last two decades a number of syncretic movements have arisen in which the attempt is made to gather elements out of various religions, sometimes four, sometimes five or even six, and combine them into a new faith. Tao Yuan is one of the interesting examples of this tendency. It was founded by a military man who, while amusing himself one day with a plan-

[25] Esselmont, *Baha Ullah and the New Era*, p. 14.
[26] Ibid., p. 53.

chette, received a revelation. The planchette perhaps I ought to explain is very commonly used in China today. The usual form it takes is that of a stick suspended by a string over a sand-table in such fashion that the point of the stick just barely touches the surface. There is a cross-bar on the stick, which is grasped by two different individuals or sometimes by one, using both hands. As they hold it the point of the stick moves and traces some sort of design in the sand. Presumably in this case some significance was discovered in the designs drawn by the planchette (incidentally the Chinese language is well adapted to this particular form of revelation). When interpreted, these signs seemed to be a revelation calling the military officer to the formation of a new society. This he did, and called it the *Tao Yuan.* "The god-given, world-center, true scripture" which had come to him by revelation through the planchette serves as a connecting link between five great religions." This scripture is kept secret and no non-member of the group is allowed to see it. When Mr. Twinem, who writes regarding this movement,[27] asked if Lao-Tse had written the scripture they replied, "The true scripture existed before the world, before God, before Lao-Tse," and they invited him to become a member and receive a copy and learn for himself. However, this scripture is not yet completed for, according to the Tao Yuan catechism, the most profound part of the book is yet to be revealed. "The true scripture is being received in Italy, in the French tongue, and the whole will be brought together at the end of twelve years." Surely no more interesting origin for any scripture could be found than this. One wonders why in Italy and why in the French tongue.

[27] *Journal of Religion,* Vol. 5, pp. 473, 474.

WHITEHEAD'S APPROACH TO RELIGION

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WHITEHEAD delivered the Lowell Lectures for 1926 under the general title of *Religion in the Making*.[1] He deals with religion in a manner suggestive of the treatment accorded science in his *Science and the Modern World,* a volume published in 1928.[2] In the first named contribution, Whitehead has devoted a section to each of the following topics: Religion in History, Religion and Dogma, Body and Spirit, and Truth and Criticism. He maintains that the beliefs of religion call for reconsideration in each generation. He finds no definition of religion that is altogether satisfactory, and he realizes that there is little unanimity as to what constitutes the truth in religious thought. Whitehead insists, however, that religion is not rendered inactive by these limitations and he believes in the long run that a man's character is determined by his faith. Religion does not exhaust itself in its social expressions. For him rather, " religion is what the individual does with his own solitariness. It runs through three stages, if it evolves to its final satisfaction. It is transition from God the void to God the enemy, and from God the enemy to God the companion." [3]

Whitehead regards ritual as the primary phase of religion. Ritual utilized at first for its own sake at length becomes a generator of emotions. Ritualistic observances are then consciously employed to reproduce the emotional stimulation. Areas of feeling and imagination are thus opened up that otherwise might not have appeared in men. Religion and play emerge out of a similar ritualistic background. Ritual and emotions are most characteristic of religion when it functions

[1] Whitehead, A. N., *Religion in the Making.*

[2] The major portion of this volume was originally presented as the Lowell Lectures for 1925.

[3] *Religion in the Making,* p. 16. For a more highly elaborated definition of religion, see *Science and the Modern World,* p. 275.

as a force for social solidarity. Myths are typical of early religious belief and serve to explain the purposes and effects of ritual, although ritual frequently antedates mythology. Myths, according to Whitehead, revolve around persons or things. "If the hero be a person, we call the ritual, with its myth, 'religion'; if the hero be a thing, we call it 'magic.' In religion we induce, in magic we compel." [4] Magic, in contrast to religion, is apt to remain stationary. Religious thinking carries man into realms not directly involved in the routine of his daily life. The evolution of religion has been retarded because of the tendency of groups to stabilize the beliefs and practises that produce satisfactory results.

Whitehead views the development of Christianity from its Jewish origins as an example of a "progressive solitariness" that reached its height in Jesus and Paul. He thinks that if we were not familiar with the historic approach, rational religions might appear as the exclusive products of their traditional founders. The concepts of these religions can be extended only as a race develops its intellectual and moral capacities. The rationalization of earlier religious forms tended to bring the individual into increasing prominence as "the religious unit" replacing the community. Religions have shown constant need for the regenerative criticisms of their superiorly endowed adherents. Whitehead as a modern moralist is painfully conscious of regrettable features of belief and practise that have not infrequently marred the expression of religion in other days.

Continuing his reflection in this vein, he writes: "The uncritical association of religion with goodness is directly negatived by plain facts. Religion can be, and has been, the main instrument for progress. But if we survey the whole race, we must pronounce that generally it has not been so: 'Many are called, but few are chosen.'" [5]

[4] *Religion in the Making*, p. 26.
[5] Ibid., p. 37.

It is Whitehead's opinion that the millennium preceding the birth of Christ marked a most significant period in the history of religion. The older religions, committed to the task of preserving the social consciousness of the group or cult, had reached the limits of their usefulness. Increased safety in travel for reflective individuals led to a broadening of the boundaries of human thought. Rightness had formerly been implicated with the idea of tribal or racial preservation. As social-consciousness gave way to world-consciousness, men became more eager to emulate the good character of God than to seek him as a power to be conciliated. In the thought of Whitehead, God the enemy is thus supplanted by God the companion. The religion of the Roman Empire was a favorable influence in promoting a sense of world-unity. The Jewish religion exhibited a spirit more conducive to the stimulation of national consciousness. Christianity and Buddhism are religions that have been noteworthy for their catholicity. Whitehead however finds this important difference between them. "Buddhism is the most colossal example in history of applied metaphysics. Christianity took the opposite road. It has always been a religion seeking a metaphysic, in contrast to Buddhism which is a metaphysic generating a religion." [6]

In the consideration of Religion and Dogma, Whitehead reintroduces his basic theory of religion. The individual's sense of solitariness becomes more pronounced in religions with a universalized outlook. Men must achieve detachment from immediate surroundings and opinions before they can become broadly reflective. Religious experience of a more intimate sort is inaugurated when the individual turns from self-valuation to seek a larger scale of supporting values in the objective world. From this time on ideals of conduct and character are seen to inhere in the nature of things. Such a conception of the world is not dependent upon the idea or vision of a personal God. The religions of India and China are imper-

[6] Ibid., p. 50.

sonal in their basic structures. Even Christian theologians, according to Whitehead, make the doctrine of a personal deity a matter of inference rather than intuition.

Whitehead feels that the intellectual integrity of religion is endangered when religious experience is made to rest upon the "intuition of a personal being substrate to the universe." This procedure encourages the substitution of emotion for reason, and reason is needed to insure the objectivity of religion. There is still another objection. An intuition of a personal God tends to assume the character of a private experience and as such is limited in its power to command a consensus of opinion. The conception of a permanent rightness in the universe has much more to commend it as a determiner of action. For Whitehead: "The rational satisfaction or dissatisfaction in respect to any particular happening depends upon an intuition which is capable of being universalized. This universalization of what is discerned in a particular instance is the appeal to a general character inherent in the nature of things." [7]

Whitehead divides the main historic concepts of God into three types: The Eastern Asiatic or impersonal, the Semitic or personal, and the Pantheistic. The Eastern Asiatic and Pantheistic conceptions have been exceedingly difficult to reconcile. The Semitic God was left without the aid of metaphysical rationalization, and his existence has not been easy to prove.

Proofs that start with the facts of the world may disclose the presence of an immanent God, but a transcendent being cannot be so demonstrated. Jesus' insistence upon the inwardness of spiritual reality and the doctrine of the Logos in the Fourth Gospel are factors that were prominent in "the modification of the notion of the unequivocal personal unity of the Semitic God." Christian theology revealed Platonic tendencies before the rise of Paul.

The Christian message in Whitehead's judgment has been a strange admixture of threat and promise. The suggestion,

[7] Ibid., p. 67.

however, that the problem may be solved through offering the world a gospel of love is an incomplete one. Neither can the difficulty be met by the mere substitution of more liberal doctrines generally. Whitehead claims that modern theologians in an eagerness to be tolerant have sometimes fallen into the error of over-simplifying religious truth. He is impressed with present-day scientists who furnish a contrast as men who have become increasingly conscious of the complexity of the physical world. He contends that any modern reorganization of religion must take into account all of the relevant facts regardless of their derivation. He is certain that, "You cannot shelter theology from science, or science from theology; nor can you shelter either of them from metaphysics, or metaphysics from either of them. There is no short way to truth."[8] Our immediate experience of life is valued by Whitehead as an important source of religious insight. The successive happenings of human existence come to be invested with a quality that is not the product of favorable or unfavorable circumstances, but is rather the reflection of a larger quality that religion apprehends as permanently resident in the constitution of things.

Whitehead reexamines the relations of religion and metaphysics in the third section of *Religion in the Making*. For him emotions attest the presence of religious experience but in themselves have only a limited interpretative capacity. Ultimate religious concepts must be grounded in an adequately comprehensive metaphysic. Whitehead feels that the domination of the historical method in religion in recent times has made scholars unmindful of the above-mentioned necessity.[9] When the present becomes the sole means of elucidating the past there can be little progress toward intelligible prediction. Science has a less urgent need for a metaphysic than does

[8] Ibid., p. 79.

[9] A. E. Haydon expresses a point of view radically different: "Religion was always related to time and place and problems. So were the ancient gods. They owed their existence to the fact that they helped man win his values. Their dissolution was foreshadowed when they became absolute, timeless, infinite, and ultimately unknowable. The real gods were lost in an absolute idea. It was done to save theology and succeeded only in cutting its roots in life" (*The Quest of the Ages*, p. 85).

religion because "science can leave its metaphysics implicit and retire behind our belief in the pragmatic value of its general descriptions. If religion does that, it admits that its dogmas are merely pleasing ideas for the purpose of stimulating its emotions. Science (at least as a temporary methodological device) can rest upon a naïve faith; religion is the longing for justification." [10]

In Whitehead's analysis of the temporal world, three "formative elements" are indicated; namely creativity, ideal forms or entities, and the non-temporal entity known as God. The temporal world is made up of a series of events or epochal occasions that constitute "the primary units of the actual community." [11] The epochal occasions are referred to by Whitehead as "creatures." An epochal occasion includes within itself the other "creatures" plus the ideal forms (or entities) and God. God is the non-temporal entity that determines the "creatures" in accordance with his "unchanged consistency of character." The presence of evil in the world indicates that this determination is not complete. The unstable character of evil reflects a stable moral order. Evil is a destructive and self-eliminating force. The effects of evil upon an object are to be calculated in reference to the potentialities of good that have been frustrated. Evil extends beyond the immediate circle of its destructiveness.

God is in all change and at the same time transcends it. God as an unchanging entity impresses a partial order upon the temporal world by virtue of his inherence in creative action. Evil and incompleteness are the products of extra "formative elements" in the world unrelatable to the God concept. The harmonious functioning of the positive constitutive elements in an epochal occasion is insured by God. The actual world is a consequence of an order in nature. This order discloses itself

[10] *Religion in the Making*, p. 85.

[11] Cf. R. B. Perry: "Alexander, Russell, and A. N. Whitehead, influenced by the current theory of relativity, conceive physical nature in terms of 'events' occurring in 'space-time,' and thus relieve it of that aspect of inertness in which it once appeared as the very antithesis of mind" (*Philosophy of the Recent Past*, p. 219).

as an æsthetic order and includes the moral and conceptual orders as abstract parts of itself. Consequently for Whitehead "the actual world is the outcome of the æsthetic order, and the æsthetic order is derived from the immanence of God." [12]

Whitehead attaches little value to Descartes' proof of the existence of God. His metaphysic renders impossible an acceptance of the Cartesian idea of three substances or the alternate theories of Hobbes and Berkeley in respect to self-sustaining entities. According to Whitehead, "every entity is in its essence social and requires society in order to exist. In fact, the society for each entity, actual or ideal, is the all-inclusive universe, including its ideal forms." [13] The whole world thus lends itself to the production of a new creation. The æsthetic order of things is apprehended through æsthetic experience. The main features of Whitehead's cosmic scheme therefore resolve themselves into "a creativity with infinite freedom, and a realm of forms with infinite possibilities" for actualization through the harmonious ordering of God. The comprehension of this order in the world constitutes religious insight.

Whitehead treats the subject of Truth and Criticism in his final section. He concludes that man is not endowed with any unique religious sense. Religious truth for this Harvard philosopher must be built upon solid intellectual foundations derived from disciplined processes of knowledge. He has a marked distrust for the types of religious proofs that he associates with "the dark recesses of abnormal psychology." He is willing, however, to grant some place to the emotions in the quest for religious truth. Religion is to be primarily concerned with the interpretation of life from the standpoint of value. According to Whitehead: "It brings into our con-

[12] *Religion in the Making*, p. 105. Cf. H. N. Wieman: "Whitehead claims that the religious experience is of the æsthetic order rather than of the moral or conceptual. He means it is a state in which there is a high degree of conscious sensitivity to the concrete fulness of things which in other states we ignore. It is wide awareness to that delicate, subtle, rich fulness of our interaction with environment which does not ordinarily enter consciousness" (*The Wrestle of Religion with Truth*, p. 203).

[13] *Religion in the Making*, p. 108.

sciousness that permanent side of the universe which we can care for. It thereby provides a meaning, in terms of value, for our own existence, a meaning which flows from the nature of things." [14] Dogmas should be kept flexible in order to assure fidelity to growing truth. The dogmas of religion can be no more than temporary expressions of a final principle. The susceptibility of natural phenomena to scientific formulation and "the discernment of ordered relationships, especially in æsthetic valuations," have a larger significance than dogma in the establishment of a permanent foundation for religion. The resistance of dogmas to advancing scientific ideas has had much to do with the decay of religion in modern civilization. At the same time Whitehead admits that the restatement of religious truth in current critical thought-forms is not always compatible with the interests of popular religion.

In developing the fuller implications of his metaphysical theories in reference to God, Whitehead identifies God with value by virtue of his conceptual realization of the ideal world.[15] "The depths of his existence lie beyond the vulgarities of praise or of power. He gives to suffering its swift insight into values which can issue from it. He is the ideal companion who transmutes what has been lost into a living fact within his own nature. He is the mirror which discloses to every creature its own greatness." [16] God sees beyond evil to the possibility of its conversion into good. The actual world can no more be explained apart from God than God can be explained apart "from the actual world with its creativity." The world through its acts advances or retrogrades in accordance with its faithfulness or unfaithfulness in registering the ideal as it inheres in God. Whitehead thinks that, although our universe is wasting physically, it is nevertheless growing spiritually.

[14] Cf. W. E. Hocking: "Unless we can discern at its silent work in human affairs this power, self-consciously eternal, actively communicating its own scope to the feeble deeds, the painful acquirements, the values, the loves and hopes of men, we have no right to such faith as we habitually assume" (*The Meaning of God in Human Experience*, p. 524).

[15] For a further discussion of the nature of God, see Whitehead's *Science and the Modern World*, ch. XI.

[16] *Religion in the Making*, p. 154.

He concludes, "It is thus passing with a slowness, inconceivable in our measures of time, to new creative conditions, amid which the physical world, as we at present know it, will be represented by a ripple barely to be distinguished from nonentity." [17]

Whitehead thus brings his *Religion in the Making* to a dramatic close. The nature of his conclusion will evoke no surprise in a volume that is marked throughout by the sweep and profundity of its metaphysical thought, a body of thought, of course, that acquires an added impressiveness by virtue of Whitehead's previous and more elaborate speculations in philosophy.[18] Whitehead's work has an unusual interest for our day because of his efforts to find a common basis in reason for current religious and scientific assumptions. His metaphysical approach to religion is not inappropriate, perhaps, in an age that is becoming increasingly aware of the more abstract aspects of science.

Whitehead's opinions will not command the full assent of those persons who have a disposition to regard the philosophy of religion largely as an instrument of apologetics. His devotion to the intellectual interests of religion lead him to bring certain historic doctrines under a sharp and impartial scrutiny. In a lucid and arresting passage he has written: "The modern world has lost God and is seeking him. The reason for the loss stretches far back in the history of Christianity. In respect to its doctrine of God the church gradually returned to the Semitic concept, with the addition of the threefold personality. It is a concept which is clear, terrifying, and unprovable. It was supported by an unquestioned religious tradition. It was also supported by the conservative instinct of society, and by a history and a metaphysic both constructed

[17] Ibid., p. 160.

[18] For example, *The Principles of Natural Knowledge*, 1919, and *The Concept of Nature*, 1920. Whitehead's most recent volume is *Process and Reality*. It is regarded by some critics as one of the most important metaphysical treatises to appear since Kant's *Critique of Pure Reason*. Bertrand Russell has written of Whitehead's work: "He not only offers us a better science, but a philosophy which is to make that science rational, in a sense in which traditional science has not been rational since the time of Hume" (*Sceptical Essays*, p. 43).

for that purpose. Moreover, to dissent was death. On the whole, the gospel of love was turned into a gospel of fear. The Christian world was composed of terrified populations." [19] It is for the above reasons that Whitehead would make the religious emphasis of Paul subordinate to that of John. Yet he is far from believing that a revindication of the moral character of God is the sole need of religion in modern times. He is more sensitive to the appeal of an ultimate metaphysic that he insists is urgently demanded as a rational basis for religion. His persistent efforts in this direction to serve religion are the ones that will naturally invite varied types of criticism.

There are not a few modern students of religion who will be inclined to discount seriously the utility of Whitehead's intricately reasoned demonstration of God.[20] They will recall Leuba's contention that men are more anxious to use God than they are to understand him. While Whitehead regards the ages of faith as the ages of rationalism, there are those who feel that highly intellectualized concepts of religion are more apt to characterize a religious movement that has spent its practical force.[21] Pragmatists in religion who are mindful of the accomplishments of science unendowed with a conscious metaphysic, will not be prone to concur with the intimation of Whitehead that the fortunes of religious faith are inextricably bound up with its metaphysical integrity. The contemporary thinkers who are disposed to question gravely the merits of religion for survival in any traditional form will probably assert that Whitehead has done little more in his thought than to find new "rationalizations" for ancient beliefs.

Whitehead perhaps will be best understood as the type of

[19] *Religion in the Making*, p. 74.

[20] Whitehead's reference in an earlier work to Aristotle's conception of God as Prime Mover will be of interest at this point: "It did not lead him very far toward the production of a God available for religious purposes. It may be doubted whether any properly general metaphysics can ever, without the illicit introduction of other considerations, get much further than Aristotle" (*Science and the Modern World*, p. 250).

[21] Cf. Aldous Huxley: "Only when the last drop of living blood has been squeezed from the eternal arteries does God become fit to be worshiped by a high-class intellectual modernist. For by this time God has degenerated into an algebraic formula, a pure abstraction" (*Do What You Will*, p. 23).

religious philosopher who can derive small edification from a faith that is unbuttressed by the rigorous processes of rationalism. As a contribution to kindred minds, therefore, his *Religion in the Making* should commend itself as an unusually fresh and significant offering. When we consider, however, that for the majority of human beings, practical adjustments to life must take precedence over its rational interpretation, it is fortunate perhaps that the serviceability of religion has not been too greatly impaired by its frequent intellectual inconsistencies. Catholic theologians have manifested a fondness for the logical vindication of doctrines resting upon faith, but it must be remembered that the church has functioned religiously century after century with little concern for intellectual changes of climate. Even those secular movements in thought that have promised succor for religion have been treated with indifference, the Catholic lack of ardor for the Bergsonian philosophy being a recent case in point.[22] Certainly the human nature manifested by Catholics is not so entirely different as to leave the above facts without at least a partial significance for Protestant thinkers. Whitehead has a distrust of the emotions in religion that will not be fully reciprocated by those who remember that man does not live by mind alone. Religion need not be reduced to a choice between metaphysics and pathology.

Nevertheless, no scholar conversant with the facts will minimize the difficulties that attend either the conservation or reconstruction of religion in modern times. The forces that have led to the disintegration of religion have been complex ones. Consequently there is no simple solution for the so-called religious problem. It will remain to be seen if the intelligence that has had its share in the devitalizing of religion will prove equal to the task of reenergizing it in forms of thought and expression acceptable to the modern mind. Until our age achieves a new *Weltanschauung* and evolves some kind of

[22] It is not to be denied of course that some Catholic thinkers in unofficial capacity have had a friendliness for Bergson's views.

a faith consistent with it, religion will continue to retain some of its present ambiguities for the more critical temperaments like Whitehead. In the meantime, however, our churches may find a new lease of life through a whole-hearted response to the challenging social and economic issues of our troubled day.[23]

Perhaps our situation is not wholly unique. Walter Pater's fine depiction of a Roman emperor who had an intellectual problem in religion to adjust may be worth recalling by moderns in their dilemma. To quote: "Aurelius had succeeded in more than healing the old feud between philosophy and religion, displaying himself, in singular combination, as at once the most zealous of philosophers and the most devout of polytheists, lending himself, with an air of conviction to all pageantries of public worship. Yet his outward devotion was much more than a concession to popular sentiment, or a mere result of fellowship with others, which had made him again and again, under most difficult circumstances, an excellent comrade. Those others too!—amid all their ignorances, what were they but instruments in the administration of the Divine Reason, from end to end sweetly and strongly disposing all things?"[24]

[23] Cf. John Dewey: "I would suggest that the future of religion is connected with the possibility of developing a faith in the possibilities of human experience and human relationships that will create a sense of the solidarity of human interests and inspire action to make that sense a reality. If our nominally religious institutions learn how to use their symbols and rites to express and enhance such a faith, they may become useful allies of a conception of life that is in harmony with knowledge and social needs" (*Living Philosophies*, p. 29).

[24] Pater, W., *Marius the Epicurean*, pp. 151, 152 (Modern Library Edition).

IS WAR COMPATIBLE WITH THE ETHICS OF JESUS?

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THAT Jesus enjoined upon his followers non-resistance to evil is obvious to anyone who will take the pains to read his recorded sayings in the Gospels. A few of the classic passages may be given here.

> Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say to you, love your enemies, and pray for those who persecute you (Matt. 5:43, 44; cf. Luke 6:27, 28).
>
> Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say to you, resist not him that is evil; but whoever smiteth thee on thy right cheek, turn to him the other also (Matt. 5:38, 39).
>
> For all they that take the sword shall perish with the sword (Matt. 26:52).

How ingeniously have Christian people sought to escape the rigorism of such passages as these from the teaching of our Lord! We are pleased to take at their face value the words of Jesus when he speaks of the incomparable love of God for men; when he invites "all who labor and are heavy laden" to come to him for rest; when he says, "Suffer little children to come unto me"; when he pronounces a beatitude on those who are persecuted for righteousness' sake. But when he says, "Resist not evil," we seek refuge in the doctrine of "the inalienable right of self-defense." Do we not, like the Pharisees of old, make void the word of God by our traditions? Is not the idea of an "inalienable right of self-defense" a tradition of men? Where does Jesus ever recognize any such right?

Compliance with the injunction, "Resist not evil," is no mark of weakness or cowardice. It requires superlative moral courage to show such positive superiority to injustice.

To advance the argument that non-resistance is possible only "in a perfect kingdom of God where there is no call for its exercise" is timidly to evade the whole issue. Jesus was obviously not postulating any such ideal conditions when he uttered this commandment. If he were, then his words would be altogether gratuitous. Surely no one would have occasion or temptation to resist evil under such conditions. Little fortitude would be required to maintain an attitude of non-resistance in the face of non-existent wrong. But Jesus was assuming that his people would live in a world where men are likely to hate us, insult us, curse us, and smite us on the cheek.

Apologists for the use of force in self-defense have made much of the "two swords" mentioned in the Gospel according to Luke, twenty-second chapter, thirty-eighth verse. But it is only by the most superficial exegesis that this passage can be made to support their view. If we apply sound canons of exegesis to the passage, we find that its bearing is in precisely the opposite direction. It is at the very close of our Lord's earthly ministry, and we can see him deliberately planning an occasion to demonstrate the sincerity of his teaching concerning non-resistance. He was reclining at the table with his twelve apostles for the last supper. He well knew that his hour would soon come. He had recommended that each of the twelve provide himself with a sword. Some one apprised him that there were already two swords in the company. He said that was sufficient. Two swords would, by no means, be sufficient for twelve men to defend themselves and their leader, but they were quite sufficient for the purpose which he had in mind. After supper they went out to the Mount of Olives and into the Garden of Gethsemane. It was while they were in the Garden that "Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people," to arrest Jesus. Peter, who seems to have been the owner of one of the two swords, "stretched out his hand and drew his sword, and

smiting the servant of the high priest, took off his ear." The occasion which Jesus had anticipated and for which he had intentionally provided had now arrived. He not only refused the use of force on his own behalf in this the most trying hour of his life, but he uttered his final word against all use of weapons of defense by his people.

> Then says Jesus to him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword (Matt. 26:52).

Less thoughtful readers sometimes refer to the first cleansing of the temple as an occasion on which Jesus resorted to violence in his dealing with those who vexed him with their desecration of the house of prayer. But a careful reading of the passage (John 2:13-17) which records this event reveals the absence of any evidence to support this claim. Jesus made a drover's whip out of small cords and "drove all out of the temple, both sheep and oxen." If he actually plied the whip at all—and this is doubtful—it was manifestly not upon the men, but upon the animals.

Is not the fury manifested toward us by the enemy in warfare one form of that evil which Jesus admonishes us not to resist? The *onus probandi* rests on him who would assert the contrary.

There is good reason for believing that from the days of Jesus until the close of the Ante-Nicene period the majority of Christians took the words of Jesus seriously, and bore their testimony against violence to the lives of men. Their course in this respect was similar to that of the modern Society of Friends and other minor groups of Christians who teach the doctrine and maintain the practise of non-resistance. True, during this early period there were some Christians who served in the Roman army. Tertullian, in his letter to Scapula, proconsul of Carthage, says:

> Marcus Aurelius also, in his expedition to Germany, by the prayers his Christian soldiers offered to God, got rain in that well-known thirst.

But the fact that there were a few Christians in one division of the army does not prove that the church generally in that period sanctioned war, any more than the presence of a few Parsees in the fire department of Bombay proves that the sect as a whole has abandoned the ancient practise of fire-worship. But with the union of church and state under Constantine came a turn in the tide of Christian sentiment on this point, and gradually the objection of Christians to war was silenced.

The Crusades were above all else religious wars undertaken at the instigation of the church for the rescue of the sacred places in Palestine from the hands of the Muhammadans. Two popes in particular, Gregory VII and Urban II, were especially influential in creating sentiment in favor of the Crusades. A man no less saintly than Bernard of Clairvaux, of whom Martin Luther said:

> If there ever lived on earth a God-fearing and holy monk, it was Saint Bernard of Clairvaux,

by his prophetic eloquence inspired innumerable legions to hurry to the east on the holy errand of the second Crusade. We cannot get away from the stubborn fact of history that when Godfre de Bouillon, leader of the first Crusade, conquered Jerusalem, he attempted to inaugurate the kingdom of Heaven by massacring something like two thousand Jews and Muhammadans.

During the Middle Ages we frequently find prominent generals among the bishops of the church. A notable instance is that of Christian of Mainz.

In the World War, 1914-1918, one group of Christian nations was arrayed against another group of Christian nations, each calling upon God, the Giver of all life, to favor them in battle. Christian Germany induced Muslim Turkey to unite with her and her allies against other Christians. Christian England in turn led non-Christian Japan to join in the

conflict against the Teutonic Christians. Finally Christian America with men and money contributed the decisive factor to the great slaughter of human life.

In this country it is usual on " the Sunday nearest to " the great holidays, especially Memorial Day and the Fourth of July, that the Protestant pulpits resound with the praises of the men who have distinguished themselves on the battlefield. The pastor who, by word or gesture, indicates disapproval of such use of the pulpit is suspected of being less than loyal to his country.

On October 13, 1927, Federal Judge Carpenter of Chicago denied American citizenship to Madame Rosika Schwimmer, a Hungarian immigrant to America, because she said in reply to a question from the bench concerning her willingness to bear arms:

> I would not kill a man even if he tried to kill me.

The Judge replied:

> That's enough. The petition is denied.

" Consistency, thou art a jewel! " An applicant is denied citizenship in a Christian republic because her views on a certain point of conduct coincide with the teaching of the founder of Christianity!

I think it was Mr. Fred B. Smith, after his return from his tour around the world on the mission of good-will, who told of a young Chinaman who said to one of our missionaries that he feared that he never could learn to shoot well enough to become a Christian. Beyond all doubt thousands of Chinamen as well as other Orientals have had abundant opportunity to learn how well Christians can shoot.

Another American traveler tells of an interview which he once had with the late Count Leo Tolstoi of Russia. The novelist spoke to the American of the time when he studied Hebrew under the Rabbi of Moscow. The lesson was from a

Hebrew translation of the Gospel according to Matthew. At every beautiful sentiment of Jesus the rabbi remarked:

> We have the same teaching in the Old Testament or in the Talmud.

Tolstoi said:

> When we reached the words, "Resist not evil, etc., etc.," he did not say, "This is contained in the Old Testament or in the Talmud," but he asked, "Do Christians practise what is here taught? Do they turn the other cheek? Do they suffer persecution rather than persecute? Do they keep their hands off even those who have not harmed them?"

The Count said to the American:

> I did not answer. I was stung to the quick, especially since at that time Christians were smiting the Jews not only on both their cheeks, but also upon hip and thigh besides.

It is a remarkable fact that many reputable works on the ethics of Jesus published in more recent years pass over with cautious silence the question of the congruity of war with the ethics of Jesus. One could hope that this silence were an indication of the growing consciousness of the incompatibility of war with the teaching of Jesus.

Martin Luther maintained that the part of the individual Christian in war is a matter of duty to the ruler. It is not for him to decide whether or not the war is justified. This view of the great Reformer is the prevailing Protestant view today, except that in a democratic country like the United States of America, the citizen thinks not of his duty to the ruler, but of his duty to the national sovereignty.

But let us not forget that we are required by our Lord to render to Cæsar only those things that are Cæsar's, reserving always for God those things that are God's. If a given course of action is contrary to the law of God's moral kingdom, no decree from an emperor, or proclamation by a president, or act of congress, or even an amendment to the national constitution can make it right for a Christian. Whenever, therefore,

Cæsar demands those things which belong exclusively to God, the Christian has a right, yea, it is his duty, to demur. It is the duty of the individual, however, in all cases where he is constrained by conscience to neglect or transgress a given mandate of the civil government, to show his respect for law in general by submitting gracefully to the penalty incurred by his transgression.

The Christian should never be a "draft-dodger." He should manfully face the officers, courteously but courageously state his position, and heroically abide the consequences. Only in this way can he prove the sincerity of his scruples and his willingness to render to Cæsar the things that are admittedly his. And thus "the blood of the martyrs is the seed of the church."

The lamented Rev. Alvah Sabin Hobart, D. D., in his brochure, *Ethics of Public Questions,* speaking of the view that a Christian man should always on scriptural grounds refrain from participation in war, says:

> This view purposely ignores the fact that the Christian idea has to live and work its work in a world not yet ideal. Certainly if this were an ideal world, war would have no place in our thought.

In the last sentence quoted the writer plainly implies that since this world is "not yet ideal," there may be circumstances under which war is justifiable. His argument seems plausible, and many Christian people, no doubt, would agree with him.

The most labored defense of war which I have seen from the pen of a Christian man is that given by the Rev. J. B. Mozley, late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford, in a sermon preached at the University, Sunday morning, March 12, 1871, from the text found in the Gospel according to Matthew, twenty-fourth chapter, seventh verse:

> Nation shall rise against nation, and kingdom against kingdom.

The preacher first draws the following picture of the dark side of war:

The relations of Christianity to war are certainly at first sight an extraordinary enigma. For what do we see? Those who are spiritually one with another, and brethren in Christ, killing each other deliberately, on an immense scale, by weapons and engines which have been long and systematically improved with a view to the highest success in destruction; the contrivance of which indeed has strained to the very utmost the invention and ingenuity of Christians. Nor is this mutual slaughter, by the law of the church, the slightest break in Christian union and fellowship; the Communion of the Church absolutely unites one side spiritually with the other. When then, having first looked upon Christians fighting one another with the eye of custom, taking it as a matter of course, wanting no explanation, we have suddenly become alive to the strangeness and startlingness of the fact; we then turn round and forthwith suppose that there must be some very extraordinary explanation. But there is no other than an ordinary explanation to give.

The preacher then proceeds to give what he considers the "ordinary explanation" of the enigma. But the explanation which he gives seems quite extraordinary to those of us who have not been trained to think of Christianity and its *modus operandi* in the same categories in which the noted university preacher and scholar conceives them. The core of his argument is as follows:

The Christian recognition of the right of war was contained in Christianity's original recognition of nations, as constituting at the same time the division and the structure of the human world. Gathering up the whole world into one communion spiritually, the new universal society yet announced its coalescence with mankind's divisions politically; it was one body of one kind, in many bodies of another kind. It did not interfere with the established fabric of human society; its ancient inclosures, those formations of nature or events which collected mankind into separate masses, those great civil corporations into which mankind was distributed; in a word, with nations; it gathered up into itself not only the unions but the chasms of the human race, all that separated as well as all that united; all that divided, and by dividing created variety and individuality in our human world. The nation was one of the wholes to which the individual

belonged, and of which he was a part and member; it existed prior to Christianity, and was admitted into it with other natural elements in us; Christians were from the outset members of states; and the church could no more ignore the state than it could the family. And as one of those wholes to which the individual belonged, a sentiment and affection attached to it; Christianity admitted this sentiment; it gave room for national feeling, for patriotism, for that common bond which a common history creates, for loyalty, for pride in the grandeur of the nation's traditions, for joy in its success.

. . . . . .

The Christian church recognized and adopted nations, with their inherent rights; took them into her inclosure. But war is one of these rights, because under the divisions of mankind into distinct nations, it becomes a necessity.

It is difficult to imagine what the preacher means by Christianity's adopting the nations, taking them "into her inclosure," unless he has reference to the calamitous union of church and state which has persisted in Europe from the days of Constantine until the present, and which is wholly inimical to the genius of the religion of free personality taught by Jesus of Nazareth. If the learned preacher had understood the meaning of "a free church in a free state," the structure of his argument would necessarily have been very different.

The idea of the necessity of war is the meeting-place of various lines of argument advanced in favor of war. Although Canon Mozley follows an altogether unique course of ratiocination, he arrives ultimately at the same point where Doctor Hobart and others plant the fulcrum. Our Lord indeed predicted "wars and rumors of wars," but never once did he insinuate that his people should have part in these wars. He also predicted persecutions, but the only part which his followers should have in these persecutions is the part of the victims. It is never necessary to do evil.

Suppose we apply the same idea of necessity or expediency to other moral questions.

Take, for example, the matter of conjugal fidelity and purity. The attitude of Jesus on this subject was most uncompromising. But might we not reason after this fashion? The appetite of sex, just as the appetites of hunger, thirst, and sleep, is "occasioned by the vital wants of the body," and therefore its normal exercise is essential to the well-rounded health of the body. This is the concurrent testimony of both science and every-day human experience. But certain it is that there are sometimes prolonged periods when this is not possible within legitimate relations. A married man may be earning a livelihood for himself and his family at an occupation which requires him to be away from home for weeks or perhaps months at a time. Moreover, the precarious condition of health of one's wife might make it imperative that the normal activities of wedded life be suspended for a long time, if not for all time. But is not the health of the husband worthy of some consideration? Would not a rare breach of marital propriety be pardonable under such extraordinarily trying circumstances?

Every student of the Gospels knows how utterly repugnant such an idea is, not only to the teaching of Jesus concerning purity, but also to his teaching concerning self-denial. And yet would not this argument command the assent of our intelligence quite as readily as the apologetic for war advanced by Doctor Hobart and Canon Mozley?

Infanticide, as well as all other forms of murder, comes under the ban of Jesus. But we know that there are children born into the world in such a hopeless state of deformity that neither medicine nor surgery is able to render relief for them. To do anything to prolong their lives is merely to prolong their wretchedness and misery. Would it not be much more merciful and humane for the physician, in the least painful manner possible, to assist such helpless and hopeless ones speedily to retire from the scene of bodily suffering? With well-nigh unanimity Christians would answer, No. But this argument

is as valid as that offered in defense of a Christian man's participation in warfare.

It may be objected that I have postulated extreme cases of human need and suffering. Perhaps I have, but just such cases not infrequently arise in life; and do not the advocates of violence in self-defense, as a last resort, postulate an even more extreme case?

> Would you not defend yourself and your loved ones if a ruffian should invade your home to do violence to you and yours?

This and similar questions are frequently asked in the final desperate effort to justify the use of force in resistance to wrong. But when do such situations ever arise? Is the Quaker, whose avowed policy is one of non-resistance, more often or more cruelly assaulted than the man who has no scruples about wielding the sword or the bludgeon?

Again, the defenders of the moral propriety of war endeavor to buttress their argument by calling attention to the good results that have come from war. These we all must admit. The Crusades hastened the breaking up of feudalism and paved the way for better governmental and economic conditions in Europe. They also occasioned the Revival of Learning, the beneficent results of which are felt even in our day. The Civil War in the United States precipitated the emancipation of the slaves, and the World War (1914-1918), in particular, gave a mighty impetus to the science of surgery. But all this does not prove the conduct of the warriors to be ethically right. A righteous end can never sanctify an unrighteous means. The inestimable blessings that flow from the cross of Calvary do not in the least mitigate the sin of Judas Iscariot, Pontius Pilate, and others implicated in the crucifixion of our Lord.

> The Son of man goeth even as it is written of him; but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born (Matt. 26:24).

The words of David Low Dodge are so apropos here that I quote in full the following paragraph from his pen:

> Returning good for evil and manifesting benevolence to enemies is, perhaps, the most elevated and noble part of Christian practice—the inculcation of which in the gospel exalts Christianity far above any other form of religion and proves it to be not only divine but efficacious to subdue the turbulent and corrupt passions of men; and for these reasons this part of duty ought to be zealously advocated and diligently performed by every one who bears the Christian name.
>
> The ablest writers who have defended the divine origin of the Scriptures against infidels have urged this topic as constituting conclusive evidence in their favor; and unbelievers, instead of attempting to meet the argument fairly, have urged the inconsistency of Christians in acting contrary to so conspicuous a rule of duty; and such is and ever has been the most powerful weapon that infidels can wield against Christianity. But it is the will of God that by well doing we should put to silence the ignorance of foolish men. Let Christians act in strict conformity to this part of the Christian practice, and they will wrest from the infidel's hand his strongest weapon.

How can a Christian, who, bent on defending his country's honor, pierces the heart of the enemy with the sword, or otherwise inflicts the death-blow upon him, pray, "Father, forgive me my sins, for I have also forgiven every one that is indebted to me"? (See Luke 11:45). Or how could he, while inflicting sudden death on another, consistently pray, in the language of the Book of Common Prayer:

> From battle and murder and from sudden death, Good Lord, deliver us?

How can he hope that he is one of those who are mentioned in the beatitude spoken by our Lord:

> Blessed are the merciful, for they shall obtain mercy?

Those editorially responsible for *Die Christliche Welt* (The Christian World), a German Christian publication, must have been painfully conscious of the incompatibility of war

with the teaching of Jesus when that journal, at the beginning of the World War, went so far as to advocate a declaration by the German Government of "a moratorium for Christianity" until the Christian nations arrayed against Germany should have been crushed.

IS THE PREACHING OF DOCTRINE PROFITABLE TO THE SPIRITUAL LIFE OF THE PEOPLE?

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When we speak of doctrine we mean—quoting from Funk and Wagnalls *Standard Dictionary*—"That which is taught or set forth for acceptance or belief; that which is held to be true by any person, sect, or school, especially in religion."

There are several kinds of doctrine. There is what we would call Christian doctrine—beliefs that are peculiar to Christianity as compared to other religions. For example, to quote from *The World's Living Religions,* by Robert Ernest Hume, pp. 271-278,"There are three features of Christianity which can not be paralleled anywhere among the religions of the world: (1) The character of God as a loving heavenly Father; (2) The character of the founder as Son of God and brother of all men; (3) The work of a divine universal Holy Spirit." Other kinds of doctrine are: Interdenominational: doctrines peculiar to all denominations. Denominational: doctrines peculiar to denominations. Personal: doctrines peculiar to individuals. The point to be discussed is, Is the preaching of doctrine, regardless of its kind, profitable to the spiritual life of the people? The question can be answered positively or negatively.

First, let us look at the positive answer. The preaching of doctrine is profitable to the spiritual life of the people when it lifts them above the common needs and controversies of the day. I go to Jesus for my illustrations. The woman at Sychar's well perceiving that Jesus was a prophet endeavored to settle an old-time controversy by asking, "Who is right about the place of worship, the Samaritans or the Jews?" Jesus did not remain in the realm of her controversy, but lifted her above it into God's higher spiritual realm by answering, "The day is coming when you will worship God not only at

Gerazim and Jerusalem, but all over the world, for God is a Spirit, and they that worship him must worship him in spirit and in truth."

You remember there was also a controversy between the Pharisees and Sadducees concerning the resurrection from the dead. Some of the Sadducees came to Jesus with it. Here was a woman who has seven husbands. To whom would she belong at the resurrection? Jesus did not remain in the realm of their controversy, but lifted them into the higher spiritual realm when he said, "At the resurrection they do not enter into marriage, but into life with God."

Jesus in his preaching of doctrine—for we can not deny that Jesus in both incidents taught doctrine—great doctrine that is still held as gospel truth today, lifted the people of his age out of their common, material needs and controversies into the spiritual and eternal realm with God. When the preaching of doctrine will do that, I say it is profitable to the spiritual life of any people.

The preaching of doctrine is also profitable to the spiritual life of the people when it permits them to see the Christ instead of the doctrine. The one fault that I find as I read and study the sermons of some preachers is that the Christ is overshadowed by the doctrines they endeavor to stress. They are so possessed by doctrine that in their sermons it takes the preeminent place, when preeminence should always be given to the Christ. Paul said, " Woe is me if I preach not the gospel." Paul preached and discussed doctrine, but always with the thought in mind of leading the people to see the Christ and not the doctrine. He made doctrine a means to an end; we too often make it the end in itself.

Take the work of a present-day missionary as an illustration, Dr. E. Stanley Jones, of India. When he went to India what did he find? He found that there were three things obscuring India's vision of the Christ: Old Testament doctrines, our Western civilization, and our Christianity. Christ had

been preached before, but always with these entanglements. Doctor Jones has set Christ before the people of India free from these grave-clothes. There is no question but that he has taught doctrine, for one can not preach without teaching doctrine, but he has made it a means to an end, and that end is that the people of India might see the Christ.

As the Jews of old lost God in their forms and ceremonies, ritual, and sacrifice, so today the Christ is often lost in the thunder and din of doctrine. The preaching of doctrine is profitable to the spiritual life of any people when it permits them to see Christ.

Second, let us look at the negative answer. The preaching of doctrine is not profitable to the spiritual life of the people when it sends them away empty or antagonistic. Just this is taking place in many of our churches. The people come hungering and thirsting for the gospel of Jesus Christ, but they are sent away empty. They come seeking the bread of life and are given cold, hard stones of doctrine or controversy. Jesus would say, " He that eateth of this bread and drinketh of this water shall never live; but he that eateth and drinketh of the bread and water that I shall give him shall live forever." When the preaching of doctrine sends the people away empty in heart and in soul, when it gives stones for bread and serpents for fish, when it sends them away antagonistic one to another as Christian brothers and sisters, then I say it is not profitable to the spiritual life of any people.

Also, the preaching of doctrine is not profitable to the spiritual life of the people when it narrows their Christian view-point. We all have our denominational characteristics and beliefs, but it isn't always to the spiritual benefit of the people that they be dogmatically upheld. Some people have become so narrow-minded that their denomination is the only one; all others are anathema. This is a detriment to the individual, the denomination, and to Christianity as a whole. There are good doctrines in all denominations, and the beliefs of no

denomination is the last thing to be said. When the preaching of doctrine narrows the Christian view-point of our people it is not profitable to their spiritual life.

In closing this discussion I want to sum up briefly. First, the preaching of doctrine is profitable to the spiritual life of the people when it leads them above the common controversies of the day into the spiritual realm of God; and when it permits the people to see the Christ instead of the doctrine. Second, the preaching of doctrine is not profitable to the spiritual life of the people when it sends them away empty and antagonistic; and when it narrows their Christian outlook.

The largest task ever entrusted to man is the preaching of Jesus Christ and his message of God's kingdom. We can't preach that message without doctrine, but let us make sure that the doctrine we preach is helpful to the spiritual life of the people.

RELIGIOUS ASPECTS OF SCIENTIFIC METHOD

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The Scientific Movement

In a way it was unfortunate that the scientific method should have been so thoroughly and successfully applied to natural phenomena prior to its utilization in the study of religion, although this was, of course, inevitable, for the physical world has always been immediate and arresting. To it man was compelled to turn for food, protection, and the vital necessities of physical existence. Nature must have seemed relentless and exacting indeed to pre-scientific man; and therefore to come to terms with her was his clearest and most urgent need.

Thus the long drawn-out struggle to subdue nature began and continued throughout mankind's history. In many respects it is a tragic story, full of heroism, of man's indomitable spirit rebounding after every defeat and refusing to be vanquished even in the face of tremendous odds. Progress was exceedingly slow and uncertain, and made only after terrific expenditure of life and effort.

But an entirely new chapter of the story was begun when man succeeded in developing a rational and scientific technique in his endeavor to make nature bend her will to his. This entirely new era began about three hundred years ago, and in this brief span of time human thinking and living have been completely revolutionized. The last fifty years have witnessed more progress in scientific discovery and technological development than had the whole prior history of humanity. Today scientific method has placed in man's hand a weapon of seemingly unlimited power, and, so far as the problems of purely physical existence are concerned, it has proved a great blessing;

eventually it may also prove as beneficial morally and spiritually. This is yet to be seen. At present it is a sobering fact that scientific progress and the materialistic expansion, which it has made possible, are without corresponding spiritual and ethical development.

There is no need to recount here, even were it possible, the astounding achievements of science: how it has almost infinitely extended our knowledge of the world and harnessed the forces of nature to serve man's every need. Without doubt this has been the most revolutionary movement in history, and the end is nowhere in sight.

Now the success of this movement has been due mainly to the dominating motive, even the passion, of science, which may be stated in a single question, What are the facts? This is not, of course, the whole function of science—it also evaluates, interprets, and classifies what it observes—but always it goes back to the " irreducible and stubborn facts."

Our purpose here is to deal with the religious implications of the scientific movement, to inquire into the sources of the celebrated conflict between science and religion, to see if this antagonism is justified, and just what might be expected, indeed what has already accrued, from a thorough-going application of scientific method to religion.

Hitherto the physical and mathematical sciences have enjoyed a large measure of primacy and prestige. In the eighteenth and nineteenth centuries, it would be no exaggeration to say, physics reigned supreme among the sciences. In fact it dominated the whole intellectual horizon, to a large extent, until perhaps a decade or two ago. And until comparatively recently scientists in general were literally intoxicated with the success of their movement and were making claims out of all proportion to the facts at their disposal. Of late there has been a noticeable disposition among scientists to be more modest in their claims and more generous toward other great human interests, such as religion and philosophy.

Some of the difficulty between science and religion was the result of the extravagant claims of the older physics, especially in the utilization of the alleged findings of this science as the foundation of a general philosophy of the world and of life, as well as in the application of the methods and concepts of physics to other fields of scientific investigation, such as biology, sociology, psychology, and even religion. This resulting philosophy was necessarily materialistic and mechanistic, in accordance with what physics believed about the nature of the world, namely, that it was composed of inert matter, and that the atom contained all "the ingredients of reality." Consequently, so the argument ran, there was no need to look farther for a force or spirit in order to describe or explain the world. As one famous scientist said, "I have searched the heavens with my telescope and have found no God." There was indeed no room in the world, according to this view, for an all-pervading purpose, creative agency or divine providence. Mechanical force and blind chance ruled the world. Accordingly this was recognized as a direct challenge to another philosophy of the world, the organic and valuational; it was in general the point of view represented by religion. This insistence upon materialism as an adequate philosophy of the world and of life to the exclusion of the more idealistic claims of religion deepened immeasurably the already existing suspicion of religion toward science. And it must now be admitted that this suspicion was not without foundation in fact.

But having said this of the older physics, and in general of the whole scientific movement of the eighteenth and nineteenth centuries, we must hasten to correct any false impression the foregoing may have created. For despite what we now know as the extravagant and even dogmatic claims of the older science, it must be observed that those early scientists were actuated by high motives so far as religion or anything else was concerned. They followed as best they could the gleam of truth wherever it might lead. There was no intention to injure

religion, even if a few scientists did take no little delight in seeing some of the traditional citadels of religious belief crumble and fall. And crumble and fall they did. But scientific belief fared no better, for science has been just as critical of itself as it has been of religion. Furthermore, religion has gained far more than it has lost in this criticism of science, for nothing was to be gained by holding on to obviously untenable views of the natural world.

However, the situation today is completely changed. A new physics and a new science have arisen, with a world-view in fundamental accord with the claims of genuine religion. In fact some of the outstanding scientists have been quite outspoken in their enthusiasm for religion. Here again recent developments in the field of physics have contributed not a little to a new alignment of science and religion. The older conception of matter and reality has been completely revised. Physicists now know that whatever the nature of ultimate reality, it is non-material, and that, instead of the atom being composed of inert matter, it is in fact a miniature universe of intense activity and energy, electrical in composition. Of course no one knows just what electricity is. Much beyond this physicists have not gone in their search for the ultimate nature of the world, but that they have found the final ingredients is quite improbable. But to go farther is to adventure into a domain for which science has neither chart nor compass. It must look elsewhere if the search is to be continued.

The newer physicists are inclined to view the situation in this light. Gone is the older view that physicists may observe all the facts of reality and that their approach is the only possible one to the nature of reality. There are other vantage-points and other phenomena to observe. Moreover, what one sees is dependent somewhat upon the nature of the approach and the vantage-point of the observer. The world is too complex to be described by a single technique or approach, be it ever so comprehensive.

Religion has another approach to the facts of existence; and science is beginning to recognize and respect it. In fact for some time religion and science have been plying their separate searches for truth, side by side, and the farther they go the nearer they converge into common territory and into general agreement in regard to the fundamental facts of existence. In behalf of modern science one might almost reverse the old dictum to read: "We have searched the heavens and have found God." Not the God of traditional religion, to be sure, but God nevertheless. This is indicative of the newer trend of science toward religion.

Religion and Scientific Method

The search for truth, no matter when or where, is, and ought so to be considered, a deeply religious enterprise. In fact, with some slight revision, Paul might have appropriately addressed the following words to a group of modern scientists: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is what the scientists have been doing. Especially has science demanded the same high ethical standards which Christianity has sponsored from its beginning. Outside of religion itself there has been no single force or agency which has done more to uphold and fortify those standards.

In the first place, the scientist must be honest in his search for truth—honest with the facts he observes and honest with himself in accepting and interpreting them without bias or prejudice. For the first and only concern of a scientist is not what he wishes an experiment to prove but what it actually does prove. No scientist is worthy of the name who does not insist on the rugged truth regardless of its effect upon him or his future. Truth is a hard master, demanding singleness of

purpose and permitting no compromise. Truth is the *summum bonum* of science, as righteousness is of religion. And in their service to science scientists have given unstintingly of themselves, even to their lives, that the world might profit by their sacrifice.

Moreover, no one is more conscious of the limitations of science than is the scientist himself. There is so little known and so much yet to know that no one ought to be dogmatic in his claims. Consequently the scientist is humble, cautious and open-minded. Others may affirm this or that with dogmatic certitude, but not the scientist, who is keenly conscious of the provisional nature of all his conclusions. Always the scientist stands ready to revise his theories when in his judgment such a procedure is warranted by new or additional evidence.

Again, the scientist's contact with the vast mysteries of the world develops in him a spirit of reverence. It could not be otherwise. For after all, while the scientist has described many of the processes of nature and utilized them to a very great extent, he has really explained very few of them. And what have been explained is largely by way of theory rather than by direct observation. Take electricity, for example: It has become our servant in a great variety of ways, and yet what have the scientists done really to explain it? Practically nothing. It is still a mystery just as when Franklin discovered it with his famous kite. So it is with most of the phenomena of nature.

Further, religion insists on self-discipline and the regulation of one's behavior in accordance with the highest standards of righteousness. "Enter ye in by the narrow gate . . . For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it." Science requires no less. The way of science is arduous and full of seemingly insuperable difficulties. One should not enter the service of science who has not sat down and counted the cost. For it requires great sacrifice and self-denial, and a severe regimentation of one's

resources successfully to prosecute its tasks. Also, it frequently proves a lonely path, without applause, or the lure of material wealth. Like religion, it requires vision and imagination to see beyond the sweat of common toil to larger and loftier ends, to a world enriched and improved for human habitation. Of course every scientist would probably not subscribe to this confession of faith, but every true scientist would insist that science demands high integrity of character, and that to be a master workman he must dedicate mind, body, and soul to ends far beyond the concerns of one's immediate life. No one can give himself to such an enterprise without being imbued with a deeply religious spirit.

It is therefore no accident that science has contributed so much to the welfare and happiness of mankind. It has lifted countless burdens from men's backs, alleviated untold suffering, provided the poor with the skill and benefactions of medical science, all but eliminated some of the worst scourges of disease, greatly reduced the mortality rate, especially among children, to say nothing of the vast material benefits which have been made possible to the humblest person.

For the most part these benefactions of science have come out of a labor of love, without regard to the wealth which might have accrued had the inventor wished to capitalize his invention. Nor has the scientist always spared his own life if such sacrifice were necessary in his search for truth. So in this work of science we have all profited and millions yet unborn will reap what these pioneers of mercy have sown. Certainly nothing could be more truly Christian than this Good Samaritan spirit of modern science.

And in spite of bitter criticism and at times actual persecution from those who have in their keeping "the more excellent way," science has gone on its way, quietly and patiently, without malice and without revenge, blazing new trails and making new discoveries. To turn aside for disputation is not the way of science. On the contrary, science is

inclined to be tolerant of the opinions of those who choose to disagree with its findings.

Finally, science is religious in the sense that it is an integrating force in the life of the world. Organized religion has no better ally in its professed endeavor to unite all into one common brotherhood in which the welfare of one is the concern of all. Science knows no barriers of race, nationality or color. The search for truth is universal in scope as truth itself is universal. Scientists have learned the immense value of close cooperation in common projects. So they have drawn together in national and international societies to advance the common cause and to collaborate on the various researches and experiments which are being carried on in many parts of the world. No scientist could afford to neglect the work of a colleague, no matter where he lived or what language he spoke. Consequently on his desk may be found the writings of colleagues of many lands.

This fellowship has not only advanced science but it has served to cement the ties of friendship between peoples and nations. Scientists have, in fact, become a first line of defense against the misunderstandings and suspicions which frequently arise between nations.

In the foregoing we have stressed the religious character of scientific method. We have not contended that the results achieved by scientific method have always been directly or indirectly religious. They have, in fact, not always been so. This does not imply that scientific method is in itself hostile to religion. It is not. But scientific method is one thing; the results achieved by its use are quite another; the two must not be confused.

In any case neither physical nor mathematical science has a monopoly on scientific method; they were merely the first to make extensive use of it. It has since of course been applied with considerable success to many other fields. In the broadest sense scientific method is merely a more accurate

and systematic manner of getting information than is possible by the ordinary common-sense method of the average person. So scientific method should not be held responsible for the results which have accrued to its use in any particular field. Nor should we be fearful of its application to such vital and important fields as religion. For whatever sins against religion may have been committed by those who have used scientific method, they must not be charged against the method, but rather to the deficiencies of those who have used the method. For use of scientific method is no guarantee against error or misinterpretation of observed fact. But of this we may be assured: once the facts are observed and truthfully interpreted, the results will be in accord with the findings of religion under similar conditions. Truth is truth; conflicts arise only when half-truths are pitted against half-truths. All paths lead eventually to the solid substratum of reality deep down in the cosmic nature of things.

Religion and Truth

Religion has by no means been indifferent or disinterested in the quest for truth—but in fact just the reverse. Truth is also a passion with religion, for " Religion is man's endeavor to adapt himself to the facts of existence." [1] Indeed religion is wide awake to the problems of existence, especially as they affect the vital concerns of life. Religion is more concerned with truth than science is, because religion makes more permanent use of truth, and has more at stake. For after science makes a discovery it goes on to other tasks, but religion continues to live with and make use of the truth science discovers.[2]

This will in large measure explain, if it does not excuse, why organized religion has held tenaciously to " the faith which was once for all delivered unto the saints," resisting the findings of science if they seemed to threaten the validity of truth

[1] H. N. Wieman, *The Wrestle of Religion with Truth*, p. 3.
[2] Ibid., p. 232.

which religion had built upon and in which it moved and had its intellectual being. Consequently, religion is always slow in accepting the findings of science, but once convinced of their validity does accept them and make the necessary adjustments. But religion has never been disinterested toward truth.

In fact true religion is vitally interested in the quest for truth on its own account. While religion is primarily an art, it has never failed to seek for that truth which would provide an ever fuller and higher realization of life. It was this eternal seeking after the highest possibilities of life which has made religion the mother of the sciences. For long before science as a special discipline had arisen, religion was blazing new trails for human thought, developing new insights for the expansion and enrichment of self, seeing new visions for larger and larger sharing of communal living.

It was religion that gave birth to, nurtured, and cradled our modern scientific movement. And it is not without significance that wherever Christianity has gone it has stimulated the search for truth. In fact the whole scientific movement is almost entirely the product of Christian men of science.

The Christian's Bible is eloquent testimony to the perennial interest of religion in truth. Here is moral and religious truth discerned in a prescientific world but valid then and valid now after the passing of the centuries. As a matter of fact these prophets of religion were not unscientific in their approach to moral and religious problems and in their discovery of the laws of God and man. On occasion they displayed a profundity and clarity of insight unsurpassed to the present time. This was certainly true of the prophets of the eighth century B. C. and of Jesus and Paul of the first century A. D. And just as in philosophy we still go back to the Greeks, so in religion we continue to go back to the sacred Scriptures. So far in advance was Jesus that even yet we have scarcely begun to put into practise his ideals of conduct.

Thus science and religion travel in the same direction and

to the same ultimate end. Each has its separate field and distinctive problems, but both are actuated by the same motives and are dedicated to the same high regard for truth. Both have benefited immensely from each other's endeavor and are destined to profit far more in the future as their search for truth leads them into closer and closer accord.

Scientific Method and the Bible

This rapprochement is proceeding rapidly in late years, thanks not a little to religion's more vigorous "wrestle with truth." In fact for over one hundred years now the Bible has been studied in a purely scientific spirit and with great skill and learning.

What have been the results of this study, especially as it has affected our attitude toward the Bible and religion in general?

First, it has had the effect of integrating and unifying the religious life of the churches and of developing a more vigorous Christian ethic in the life of the world. Superficially one might think that the effect has been in just the opposite direction, of heightening rather than diminishing the divisive spirit; but this is not so, at least not in the long run. It is true that the first impact of the scientific approach to the Bible and religion frequently creates controversy; but this is only a passing and temporary condition—a fuller and clearer understanding of the Bible and religion always makes for comity and cooperation. Among the reasons for this integrating influence of the scientific approach to the Bible is its shift of emphasis from doctrinal and theological matters to the ethical and distinctly religous.

When Strauss published his epoch-making *Life of Jesus,* in 1836, the Christian church was torn asunder with currents and cross-currents of theological and ecclesiastical disputations. Protestant disunion was proceeding in lively fashion. Even Luther had been unwilling to follow his original dictum to

the limit that everyone should be his own judge through the guidance of the Holy Spirit as to what the Bible taught. As a matter of fact the Protestant movement was wholly unprepared to rely upon an unofficial and individualistic interpretation of the Bible. Little or nothing had been done by way of producing the necessary knowledge and of developing a technique, and of making this information available to the people. The Catholic church had not welcomed a disinterested and unprejudiced study of the Bible, had in fact vigorously opposed such. And with no means of placing before the Protestant members an adequate method of biblical interpretation and with no central authority to enforce an official interpretation the Protestant movement drifted into seemingly hopeless disunion. But in spite of the superficial unity which the Catholic church has maintained to the present time, there is more real union in Protestant disunion; for out of the various sects has slowly emerged a fraternal spirit which is based on a common understanding of religious problems and a spiritual kinship born of allegiance to a cause greater than any one religious organization. Biblical scholarship has done much to cultivate this spirit and attitude towards the Bible. The interdenominational movement has already gone far, even though much of the machinery and forms of denominationalism remain. Biblical scholarship has taught us to emphasize the essentials of the kingdom of God, and to disagree, if we must, in a spirit of fraternity.

Second, the Bible itself has gained in worth and significance as the result of the scientific study of it and is also much better understood. To be sure, many of the traditional ideas about the Bible have been revised, emphases have shifted from external to significant aspects, from theological to ethical, but the real values stand out in much clearer relief and are in consequence more effective in stimulating and directing the ethical resources of the people.

One example of this new insight into biblical truth must

suffice. Professor Cornill, a great biblical scholar in Germany, says, in his *The Prophets of Israel,* "I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, even speak of it, without the tears rising in my eyes, and my heart beating faster. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.'"

This is as it should be, for if the Bible is the preeminent book of religion the church has claimed, then close study should disclose those elements of strength. This biblical scholarship has done. And it is worth something in this critical age to know that the Bible has demonstrated its validity and worth.

Third, of great practical and religious significance is the emphasis which biblical scholarship has given to the ethical aspect of the Bible. Perhaps it is not strange, but it is certainly striking that wherever scientific method has been applied, it has stimulated and deepened ethical considerations. Perhaps this is due to the inherently ethical aspect of all truth, or possibly to the ethical requirement involved in the search for truth in any field. At any rate biblical scholarship has brought the ethical content of the Bible to the surface and to the attention of the Christian church.

Finally, scientific method develops faith in the Bible as a book of religion and tends to give it its rightful place in the esteem of those who claim it as their sacred Scriptures. In general, interest and knowledge of the Bible have been declining for some time past. And yet where the Bible is presented in a scientific spirit, to young people especially, it never fails to awaken interest. And interest in the Bible and religion is, curiously enough, increasing among people who are not, or only remotely, connected with the Christian church. The reason is to be found in the new approach to religion, which

brings the study of the Bible into line with developments in other fields of thought. On the other hand, indiscriminate study of the Bible without an adequate technique to cope with the difficulties involved has resulted in confusion. In fact centuries of mere bibliolatry have made the Bible the best known but the worst understood book in the world.

The chief reason for this low estate of biblical knowledge is the fact that the Bible has been used and treated as a sectarian book and as such has been made to serve every whim of sectarian theology. To it all branches and sects of Christianity have gone for proof-texts to substantiate their faith and practise. Through long practise, therefore, we have learned to treat the Bible in a very unscientific way. "Why," says the average person, "is not one person's opinion as good as another's as to what the Bible teaches?" So it has seemed. But science permits of only one answer and that the correct one. Furthermore, the authors of the books of the Bible intended to convey a specific message, and we have not been fair to them or to their books until we have accurately extracted their message. It is not a question of opinion but rather of fact.

Scientific method, therefore, has made the Bible a more effective book in the lives of those who are disposed to turn to it for inspiration and guidance, and it will continue to exert a much greater influence as it is better understood and rightly appreciated. For the Bible has great intrinsic worth and spiritual dynamic, if only its message may be released for a world sadly in need of spiritual guidance.

CAN THE CHURCH FOSTER A VITAL YOUTH MOVEMENT?

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I. The Question

The words "youth movement" have been much on the public mind in the last ten years. A youth movement springs up quickly. In certain circles it has become almost the fashion to have one. And if a nation or an agency cannot start one it can at least use the popular words to cover up its usual and often commonplace program.

Such movements have been quite marked in various countries. In Germany they have been connected with health crusades, hiking and out-of-doors expeditions, political enterprises, moral reform, temperance, and religion. In China they have been sporadic and disconnected and largely political and social in their purposes. In South America students have taken a part in almost all the revolutions by which the excitable people of those republics work off steam in effecting a change in government. Perhaps the two great political dictatorships of today, those in Italy and in Russia, have shown their most outstanding evidence of wisdom in the way in which they have mobilized boys and girls and young people on their side; it would not be rash to say that the most effective pieces of educational work being done in the world today consist in the thoroughgoing way in which the Soviet Government of Russia and the Fascist régime in Italy are enlisting the maturing motives of childhood and youth on behalf of their philosophy and practise in government.

What about the church?

The church has within its present membership the most potential youth movement of the world. Thirty-one million

pupils in the Sunday schools of the world; twenty millions in the United States and Canada, much more than two-thirds of whom are in childhood and youth; nearly ten million adolescent souls in the Sunday schools and young people's societies of North America! The raw stuff is here, lying all about us. The materials out of which vast movements, when the clock of destiny strikes, are sometimes forged into a dynamic enterprise to change the world, are at hand. Non-church agencies with a few hundred thousand members, worthy though they are, sometimes seem to count more than the church with its millions of members.

Can the church foster a vital youth movement? Can it nourish, not a dead and formal youth movement that will take unto itself the cast and color of the drab levels of the church's life, but one that is virile, vivid, dynamic, reflecting and enlarging the high points of the church's experience? Is the church too heavily compromised to meet this living need? Is it too big to be prophetic, too highly organized to continue to nourish any inner life worth being organized for? Would the church tolerate such a movement if it were suddenly to appear within it? Would such a movement threaten to disrupt the church *as it is,* and at the threat would the vitality of such a movement be squeezed out of it?

Such, in broad outline, is the question.

The church must answer that question, and as it approaches the task, it has within it certain handicaps and limitations, certain assets and successes, and certain significant steps already taken.

II. The Church's Handicaps and Limitations

First, *the church has been predominantly and primarily an institution for the adult mind.*

The Christian religion grew out of the soil of adult experience. It was intended to meet the problems and issues of personal and community life on the level of mature and not of

growing experience. Although its founder did his work as a comparatively young man, he was himself mature and he projected his own mature experience into the issues of adult life. He gathered round him a group of disciples who, while ranging in age from youth probably to full maturity, were nevertheless living emotionally in an adult world. We educators have sometimes overdrawn the significance of the incident in which Jesus spoke of the little child that was set in the midst. The incident and his words do not give the child the central place in the early program of Christianity or in the plans for projecting it into the world, so far as there were any such plans, that we think of today as an educational program. The Christian religion, of course, has made a powerful appeal to childhood and youth and it has in itself the germinal center of what could become a transforming appeal to immature life. Its historical background, however, was not rooted in an educational process as such is understood today.

Not only in its origin but also in its historical development the church has planned its strategy for the adult mind. In its early preaching of good news; in its expectation of the approaching end of the world; in its readjustment of its own intellectual frontiers to meet the attacks of Greek philosophy; in its alignment with the temporal power under Constantine in the fourth century; in its emphasis upon scholastic learning; in its reformation period; in its revival movement—it has been responsive to the needs of maturity. Children have been accompaniments of adults in the life of the church, but for over seventeen centuries the church did its work in the world with only this incidental provision for meeting the needs of growing life. Its creeds, its hymns, its ceremonials, its catechisms, its symbols, its preaching—all these and other outreachings of its vital life have been for adults. The needs of youth have scarcely received any recognition.

Second, *the present youth enterprise within the church has to carry forward under adult direction.*

There are benefits in this. The Sunday school gains much prestige in the community to have some prominent business or professional man serve as its superintendent for many years. Money comes more easily. The organizational machine runs smoothly. The whole set-up "looks good," as one man put it. At the same time one must fear that it is often less effective as an educational enterprise than it might be. For example, a number of leaders of young people are engaged in answering each week the questions that young people send in to question-and-answer departments in various Sunday-school and other young people's papers. Their experience has been that more questions come in on the allied problems of dancing, card-playing, and theater-going, than on any other. In one group of denominational papers the editors have had to lay down the rule that these questions are not to be dealt with even though they know that the persons who would answer these questions would not take a radical or unduly liberal attitude toward these matters; they would not "let down the bars," as one might say, entirely. The editors know, however, that the writers would not take the violent and outspoken attitude of condemnation and say that any young people who practise any of these forms of amusement could not be Christians. Because the writers would not say this, the editors will not allow them to say anything. The editors take this attitude by necessity for the simple reason that the young people who read these papers in local Sunday schools have nothing to say as to whether the papers are to be ordered or not. They are all ordered by an adult official who arbitrarily determines whether the material in the paper is fit for young people to read; in so determining he requires that everything in the paper must run the gauntlet of his prejudices, carried over from a previous generation, in the life of a man who has been in contact perhaps with only a small section of the world in which he lives and who has resolutely resisted the personal disturbance involved in growth and change. This takes place in spite of the fact that the local

ministers of the denomination that forbids such a discussion wherever asked, admit that their own young people do dance. In another denomination the type of question that the other editors do allow to be treated could not be used in the papers published by that denomination because an important officer of the church said that the young people were not interested in those questions; the editor of the paper, however, a young woman who was actually in contact with young people of today, knew well that they were. Such facts as these are given here without bias. They form part of the total situation in which the church seeks to develop a youth movement of vitality and power.

Third, *many of the most vital currents within the youth program of the church have come into it from the outside and have not been the product of the church's own corporate life and will.*

The Young Men's Christian Association was made up of church men who went outside of the church to do a significant piece of Christian service. While so engaged outside the church, these men became imbued with an approach to life with which the church was for a long time out of sympathy. The emphasis upon the creative value of play was developed by these men as an Association enterprise and many local Associations point back in their history, even in the memory of living men, to the day when the Association building or club-rooms in the town became more than prayer-meetings, Bible classes, and religious meetings and introduced club-rooms, reading-rooms, game-rooms, a rudimentary gymnasium, and such activities as playing checkers. These activities were fought strenuously in many cases by the church. Why did not the character-building influence of a play-room in a down-town section open to boys without any homes, of a reading-room, and of a game of checkers under wholesome auspices arise within the church? Why, when it did arise under the leadership of Christian men in a non-church organization, did the church fight it for so

long? It is true that now the principle that wisely directed recreation has character-building values has become an accepted part of the church program, but it did not arise within the church.

It is now generally recognized that the growth of the Sunday-school movement one and one-half centuries ago constituted a turning-point in the history of the church. Yet Robert Raikes and the early Sunday-school pioneers were anathema to the official church leaders of their time. Raikes was a Christian man but he did not establish his first Sunday school in a church or as an official part of the church program. He went outside the church to answer a human need. He did it, to be sure, in response to a vital experience within himself, an experience that had been nourished by and within the church, but when that experience got too big, too explosive, and too disturbing for accepted ways of service, Raikes had to go outside the official body to use it.

So one could go on mentioning other ways in which vital and significant Christian movements, while stimulated by the spirit of the church, and led by Christian men, were at first opposed; only with the passing of time were they understood and incorporated into the program of the church. These things being so, have we any reason to suppose that an institution which has been in so many cases intolerant of disturbing vitality is suddenly to suffer such a change in its corporate heart that history will not repeat itself?

Fourth, *another disturbing factor is the fact that, even when the church has fostered within itself some new and vital movement, that movement has not had the wide-spread power that it might have had.*

This is true of the Christian Endeavor movement. This movement has been one of the most vital and transforming powers in the life of the church. It has accomplished immeasurable results in giving young people a vital experience of personal active religion. It grew out of a local pastor's experi-

ence. It began to meet a church need. Its original idea was to provide a place in which young people could do something that their religious life needed and which the adults of the local congregations were too selfishly absorbed in their own experience to provide for. It had such a vital appeal to actual experience that it had a rapid rise and an almost phenomenal growth. When, however, it had been under way for some time, with the possibility just before it of becoming one great thoroughly interdenominational youth movement, what happened? Every large denomination in America, with the exception possibly of three or four, and every moderately sized denomination with enough of staff and machinery to accomplish it, established a young people's society movement of its own with its own denominational name, program, and set-up. To say this is not to absolve the Christian Endeavor movement from any mistake, nor to detract from the evident values of these separate enterprises. While conscious of these factors, we must not at the same time absolve the denominations from the responsibility of being unwilling to share in what might have been an all-inclusive interdenominational youth fellowship.

III. The Church's Assets and Successes

Some ways in which the church has failed to meet its opportunity with young people have just been considered. These failures have been presented in the light of a standard of perfection. This world, however, is an imperfect place. Lights and shadows of successes and failures make up its life. The church has substantial and far-reaching achievements to its credit in its work with youth.

First, *it did foster the Sunday-school movement.*

While the Sunday-school movement was opposed a century and a half ago by the church, nevertheless it was a church and Christian enterprise. Its leaders were and always have been church men and women. Their sense of the sanctity of life, and especially of immature life, their ideal of service, their

sensitive spirit, had been nurtured by the ideals of Jesus and in the atmosphere of the church. Individuals and agencies in the church fought the new movement, to be sure; but before long those who sympathized with it and accepted it far outnumbered its opponents. It became a church movement. Such it has been ever since. True, it has not received the complete devotion on the part of the church that many of its advocates have desired. Nevertheless it has found within the church its physical home, its opportunity for expansion and service, and its spiritual leadership. Space in its buildings, although not always adequate; training and equipment for leaders; a vast amount of the time of men and women; official denominational and cooperative leadership; instruction in its colleges and seminaries for volunteer and professional leaders; a growing and valuable literature—these, and a host of other material and spiritual elements that go with an expanding and deepening movement have been provided by the church.

Second, *it has used non-church programs.*

Reference has already been made to the Young Men's Christian Association and its work with boys. The Young Women's Christian Association also developed a somewhat parallel movement with girls. Many young men and young women were reached by these enterprises. The opposition to these enterprises was really a struggle within the church itself between two groups of its own people. The newer points of view and the newer methods were sponsored by church folk. As the writer has said elsewhere, " The reflex influence of these people and the work they did was inevitable. Their point of view came to prevail to a large degree in the total life of the church so that today there are many churches with equipment and program that would do credit to an up-to-date Young Men's Christian Association or Young Women's Christian Association building. Fortunately this growth in the life and outlook of the church has come about without serious conflict between it and the Christian Associations. That the

church could change its point of view in regard to the basic function of religion and to the place of recreational and other normal life activities is a distinct tribute to the vitality and versatility of the church's inner life and spirit. It is incidentally an amusing fact that many of the well-known writers of today who get a certain applause from an unthinking public because of their brilliant thrusts at what they call the absurdity and intolerance of religion, are really making effective thrusts only at a point of view in regard to religion which, unknown to these clever critics, has been completely outgrown in one generation." [1]

Third, *it has fostered the development of young people's societies.*

The young people's society movement, as has been shown, began in 1881 as a church program. It is true that the church existed for many centuries without meeting these same basic needs of young people. It must be remembered, however, that through all those centuries the church was a minority movement within society; it was absorbed in many pressing and sometimes hazardous tasks; it had to gauge its pace somewhat according to that of the development of its world. However, when a man with a method that had an inherent appeal to basic needs in the youth of the church appeared, he found in the church a home for his idea and an opportunity for its unusually rapid development.

Fourth, *it nourished the organized class and department in the Sunday school.*

While the young people's society and other outside currents were being felt, the church came under the influence of a significant change in the Sunday school itself. This was the organized class movement. It rested upon a clear recognition of the inadequacy of the usual formal type of Bible teaching carried on in Sunday-school classes and recognized the need of

[1] From a forthcoming book, *Young People's Method in the Church,* by Hayward and Burkhart. Abingdon Press. 1932. The analysis just given of the weak and strong points in the work of the church follows somewhat the outline of one section in that book.

a richer group experience in the forming of character. The organized class idea brought into the Sunday-school field a vital influence for which the church provided a significant setting.

Fifth, *the church has developed the summer conference and camp movement.*

The church summer conference and camp movement is scarcely "of age." Some twenty years ago local Young Men's Christian Association organizations and a few others had used the summer camp as an educational agency. The church then knew little about it. However, the idea has developed so rapidly that at present national church and interchurch agencies alone conduct each summer approximately 550 camps and young people's conferences with an attendance of well over 130,000 young people. Such development as this has come about because church leaders have recognized at once the possibilities of this creative and dynamic educational instrument. Such a development is not an accident. It could come about only because the church has been to a large degree vitally interested in life, sensitive to real values, ready to change, and willing to adopt proven new methods and ideas.

Sixth, *it has worked out a cooperative youth program.*

For a long time many aggressive and promising young people in the church had their vital and transforming experiences wholly inside denominational channels. The growth of separate young people's society movements in the various denominations made this inevitable. The young people of one denomination should know thoroughly the world service program of that denomination, come in contact with and admire its local and national leaders, and sense the world sweep of its purpose and program. Any growing life needs to get out of the confines of the narrow local church and spread itself out into the wider denominational world. In this process, however, these young people got no contacts with the world program of Christianity as a whole. Enriching contact with stimulating leaders from other religious groups was not afforded. To the

credit of the church it can be said that this condition of isolated growth was not allowed to continue. The organized class, developed as it was through Sunday-school associations, became an interdenominational fellowship. Inter-Sunday-school councils were established to express this interchurch fellowship.

Seventh, *the church has already taken some significant steps in the direction of fostering a vital youth movement.*

In order to appreciate adequately the significance of some of these recent steps, one must go back briefly into the history of the church's efforts in program building. Every enterprise has historical roots that run back into the soil of past experience. In any adequate understanding of the present it is necessary to follow back some of these roots, to see whence they have been nourished, to estimate what they will contribute later to the main trunk, or to judge what extraneous and unwelcome growths will spring up from them to confound the main purpose itself.

For many years the only curriculum or program materials provided for the youth of the church consisted of uniform lessons. Growing out of their use there have been for years many valuable results. At the same time we must admit that in the light of the large task and in face of progress in the field of religious education, they proved finally inadequate as a means of developing a complete Christian life, and in many churches have been superceded.

Largely because of this inadequacy and with the development of certain types of work outside the church, there developed certain boy and girl " programs," to use the term that in some fashion has become a current coin in religious education. These emerged, for example, in the Boy Scouts, the Young Men's Christian Association, the Young Women's Christian Association, Camp Fire Girls, Girl Scouts, and other agencies outside official church relationships, and in the Trail Rangers, Tuxis Boys, and Canadian Girls in Training programs within Canadian church circles.

There thus developed in the church two main lines of development, one in so-called curriculum or "lessons," and the other in so-called "programs." The way in which these continued separately and finally have been united will appear from the following chart:

First Stage. From adoption of Uniform Lessons to about the first decade of this century:

Uniform or Other Sunday-School Lessons
These were the only curriculum and program materials provided.

Second Stage. From that time until about 1928:

Various Youth Programs	Occasional Contacts between	Lesson Courses
Covering such items as: a. Group Organization. b. Complete Life Challenge Fourfold Life. c. Leisure-time Interests. d. Worship. e. Symbolic Names, such as Pioneer, Trail Ranger, Tuxis, etc.	Same Rooms. Same Leader. Same Group.	Uniform. Closely Graded. Group Graded. Departmentally Graded. Elective Courses. For Sunday, Vacation and Week-day Schools.

In regard to the above two parallel blocks it should be noted that:

1. Contacts or cross channels were not many nor easy. They were arbitrary and depended on personalities of individual leaders.
2. The "program" enterprises usually were the more attractive and so, through competing loyalties, often militated against the lesson courses instead of reinforcing them.
3. The organization within denominational boards often made this cleavage inevitable.

THIRD STAGE. The situation as it is today:

A CURRICULUM OR PROGRAM FOR COMPLETE EXPERIENCE

Childhood.

Adolescence.

Sunday courses—vacation—week-day.
Worship.
Recreation.
Discussion Groups.
Organization.
Symbolic Names.
Ceremonials and other appeals to group life.

Adulthood.

As will be seen from the above single block, there is now no conflict between curriculum and program. Both are regarded as including the complete process of Christian education. This development has gone on within religious education as a whole and also in the field of youth, as a brief historical statement will show.

In 1919 the Sunday-school Council of Evangelical Denominations, conscious of the serious need in the church field, appointed a committee on program for adolescent boys and girls. This committee worked at the problem for a number of years and accomplished many significant and valuable results. In 1924, the Committee on Education of the International Council of Religious Education appointed a committee to study this whole matter. The statement of purpose prepared by the committee will reveal the enlarged setting in which this problem was to be considered:

(a) The necessity of examining the whole problem afresh and in a sense making a new start in building a youth program, on a better psychological basis.

(b) The importance of facing the problem on the broadly cooperative basis rather than of church Sunday-school boards alone, this broad cooperation to include Young Men's Christian

Association, Young Women's Christian Association, and the young people's society movements.

The Committee on Religious Education of Youth has been steadily and constructively at work on this task ever since. It decided at its first meeting that a vast task like this could not be accomplished by merely rushing hither and thither to meet a clamorous host of immediate, sectional, and perhaps conflicting needs. It faced the fundamental question as to how Christian character grows. It faced the need of a unified curriculum that would be as extensive as life itself. It cooperated with other groups representing other ages in life in preparing a statement that would govern its entire educational process. This document entitled "Principles Underlying the Curriculum" has been adopted by the International Council. It sets up a fundamental point of view in the educational work of the church. Its purpose is to make this enterprise vital, living, and centered in experience itself. This document [2] says:

> Experience is personal, and learning can take place only through self-activity on the part of the learner, through which actual responses are made to real life situations or through which the experience of others is reexperienced in imagination. The guidance function of the more mature members of society may be exercised in the normal activities of life, or in activities which are initiated for educational purposes. In either case, the activities must be purposeful for the learner and assist him in gaining control in his life situations. Education must take responsibility for leading the learner into experiences, under guidance, which are varied, typical, crucial, involve difficulties, and lead on with a maximum degree of certainty into new experiences incident to the ever-widening horizon of the learner. Successful guidance in religious education is being accomplished when the learner is being led to a constant reconstruction of experience in terms of an increasingly rich understanding and control of life in the Kingdom of Love, in which God is our Father, and all men are brothers.

The committee already has to its credit a significant list of materials for use in building a vital youth program. There

[2] See Bulletin 101, *The Development of a Curriculum of Religious Education*, the International Council of Religious Education, 1930. 50 cents.

are sixteen pamphlets covering such separate but interrelated fields as:

How to Use These Materials; Qualities of an Effective Leader; How to Study Individual Growth; How a Leader Proceeds with a Group; How a Leader Uses Organization; Program Suggestions for Group Leaders; Youth at Worship; Youth and Recreation; Youth and Dramatics; Youth in Camp; Youth and Story-Telling; Book Friends of Youth; Youth and Debating; Youth in Cooperation.

The committee expressed itself at its first meeting as favoring symbolic age-group names and some general covering name for young people's work. In February, 1927, the committee recommended the adoption of the name "The Christian Quest" with the subtitle "Youth and Jesus' Way of Life" as a general covering symbolic name, and its materials have been published under this general caption.

In 1930, as a result of the same study, the committee adopted Pioneer as a symbolic program name for the Intermediate age (12 to 14 years) and Tuxis as a corresponding name for Seniors (15 to 17 years). These were then made available to program-making bodies in the various denominations, and have already been taken over by many of the leading denominations, and are entering into their programs.[3]

The enterprise outlined in this sketchy and inadequate fashion is far-reaching in its purpose. It cuts deep in its method. It is based upon no superficial strategy. It goes to "the quick" of human character. It rests upon a consciousness of God and personal loyalty to Jesus Christ. It is rooted wisely in the past, but also in the living issues of the present. Its most serious purpose is directed to effecting changes in personal character and in human society both at the same time and as parts of the one process of growth and change. The cost of our modern society upon human life is such that he who

[3] For example, the Pioneer Plan, recently developed by The American Baptist Publication Society, is an interesting and fruitful example of such use by one denomination of this general name adopted for the use of all. Full information may be secured from Rev. Miles W. Smith, of The American Baptist Publication Society.

believes in the complete redemption of humanity cannot ignore its redemption also; the two are inextricably tied up with each other.

We are witnessing today in this continent the development of a type of human experience that, in spite of the present "depression," is based upon material prosperity, personal attainment, the doctrine of self-expression and the outreach of human energy that may become, if it is not already, something new under the sun. Have we, or has anyone, ever faced the problem as to whether our interpretation of Christianity has been geared up so as to find its place in this new expression of mankind, or must continually run counter to it? Are the Christian virtues that we hold up virtues that belong to a social order that has met economic and personal defeat? Have we become expert merely in interpreting Christ and the Christian religion to disinherited individuals who have not found genuine capacity, who do not vibrate with creative power, and who have turned to our Christian enterprise as the only way for them of self-expression and self-recognition, and who, in so turning, have geared up those enterprises to their own mediocre level? If challenged with interpreting Christianity to youth of personal power, would our techniques break down? Have we faced the question as to what Christianity means in terms of full-orbed personal capacity? The essence of Christianity, when adequately understood, means that in the days to come Jesus Christ is going to ride to his great victories, not through disinherited and half-developed personalities, but *on the wills of intrepid and creative men.*

The goal of the present youth enterprise in the church is to give a Christian center and spirit to the ever-present quests of youth. For, go on quests they will, these youths of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they

go forth on a pagan or a Christian quest seeking a pagan or a Christian society, a pagan or a Christian answer to our problems of race and war and social strife? Shall they indeed *seek first* the kingdom of God? Only the future can answer. That the answer will be significant and far-reaching is the confident faith of leaders of youth who believe that the church will indeed foster a vital youth movement.

EDITORIAL NOTES

Has Christianity a World Mission?

When the missionary enterprise first captured the imagination of the church in modern times it was with the conviction that "the field is the world." Those stalwart men of faith who led the movement had visions of a world-embracing acknowledgment that the gospel was "worthy of all acceptation." There was contagion in their faith which explains the grip with which the missionary idea took possession of the Christian Church. There was something magnificent about this divine obsession. Its appeal bore a direct ratio to the greatness of the possibility that was envisaged—a world acknowledging the lordship of Jesus Christ.

The hard facts, the significance of which has been borne in upon us with our growing experience, have made us somewhat more modest in our declarations, to say the least. There are two reasons for this change. One is that the other religions have displayed a great deal more virility than was anticipated when faced by Christian propagandists. Buddhists and Confucianists, Hindus and Muslims were by no means ready to acknowledge that their faiths were failures. Some of them were bold enough to say that their religions were performing for them precisely the same service that Christianity was doing for its adherents. A few were audacious enough to suggest that if there were any advantage, perhaps it was with them. In any case, there has been no such wholesale abandonment of the ethnic faiths and acceptance of the Christian as some of the earlier prophets of the missionary movement predicted.

A still more profound reason for the change of front may be accredited to a more penetrating apprehension of the meaning of vital religion. We have been awakened, somewhat rudely perhaps, to an understanding that paganism is not just

a set of rites or doctrines to be found in certain lands. We have found an ethical meaning for paganism which makes it obvious that it can stalk just as bombastically in the so-called Christian West as in an idolatrous Orient or a spirit-infested African jungle. In fine, the attempt to distinguish the Christian from the pagan on a geographical basis has broken down.

One of the reasons that this changed attitude was induced so rapidly was undoubtedly the Great War. The instincts and emotions that were aroused and incited at that time were utterly at variance with the ideal of Jesus. Non-Christians were sometimes quicker to understand that than we were ourselves. The lesson inevitably suggested to us was that if we proposed to Christianize the world, we had better begin at home. As long as war is an instrument for settling the international problems of the nominally Christian powers, the talk of Christianizing the world is merest hypocrisy. It is significant that so much time was devoted at the Student Volunteer Quadrennial at Buffalo to problems of disarmament and economic justice. Nothing could be more clear than that these open sores of the West need to be healed before we can adequately prescribe for the East. The summons of the hour to the Christian world is " Physician, heal thyself."

Disillusionment or Discernment?

In view of all these facts, is it still possible for us to think of Christianity as having a world mission? Obviously we are confronted with an alternative. Either we must admit that we have been disillusioned and that the fond hopes of those who went before us were without foundation; or, we must reinterpret the idea of a world mission in a way that will be more conformable to the facts that experience has brought to light. The first alternative would be tantamount to a confession that we cannot share the faith of our fathers in the universal character and appeal of our religion. If they were wrong, the sooner we discover it the better. No honest man

or woman wants the Christian Church to be led by an illusion, be it never so attractive.

Certainly nothing has happened to change our admiration for the personality of Jesus, or to alter our regard for his sublime teachings. To be sure there has been an increasing urge to follow up " the quest of the historical Jesus." But there has been also a wider and ever-widening circle of those who are trying to catch the significance of that life that still lives and marches before us in all its moral allurement. We may indeed take it as a result of our fathers' sense of mission that men of other faiths and creeds are today vying with one another and with us in their eagerness to catch the meaning and inspiration of the great Galilean and his message. Some of them are telling us with perfect frankness that our Christian culture has failed to appreciate him, and can no longer claim any monopoly of him. He belongs to all races and all ages, and all faiths. We have praised him with all sorts of high-sounding phrases, but we have not made the adventure of following him. The non-Christian arraignment of the unchristian character of so-called Christian culture is only too well deserved. But it is also a good sign. It indicates that the others are beginning to understand him and love him.

Neither has anything happened to make us lose faith in the great human values to which Jesus dedicated his life. The modern world has no substitutes to offer for truth and goodness and beauty. We are more acutely aware than ever how much error, ugliness and evil there is in the world. Nevertheless, it is in this selfsame world in which our great ideals must be realized, if at all. The difficulties of the task before us are enormous. Evil is much more highly organized than it was in Jesus' own day. But his spirit still goes marching on, beckoning us to devotion and self-sacrifice, that life abundant may be the heritage of all men. Humanity still needs that enrichment of life into which Jesus initiates us. The call to our generation is to share the richness we have experienced through him. We

must beware of any spirit of condescension, for that would be utterly to misrepresent him. Only self-giving love and the fraternal desire to share our best can rightly interpret Jesus to the world.

A Reinterpretation

THERE is another sense in which we may think of a world-mission for Christianity. Human life may be understood as comprising a number of areas, in the sense of spheres of interest and activity. These include the economic and the political, as well as the moral and the spiritual. To bring these domains of life, social as well as individual, under the purifying and impelling influence of the spirit of Jesus is a world mission indeed. It is in fact the heart of the matter, for such a mission is in a much profounder sense spiritual and social than it is geographical and numerical. Missionary societies too often encourage young men and women who begin work from a high motive to shift the emphasis to the wrong place by overinsistence on statistical reports. After all what boots a ten per cent. increase in the attendance at a mission school as compared with a permeation of an old culture with the leaven of a new ideal? By far the most significant achievements of the missionary slip clean through the meshes of statistical reports.

It is unnecessary to pose as alarmists to stress the unchristian state of our economic life. In a society where one eleven-hundredth of the population have so much of the money that they paid eighty-three per cent. of the income taxes, there is something radically wrong with the division of this world's goods. Six million unemployed in this country signifies that justice has miscarried somehow. Of course there is much splendid Christian charity manifest in the relief of distress. Yet if the unselfishness of the man Jesus had real possession of the heart of America, the appalling distress could never have arisen. Who could maintain that such extremes of wealth and poverty are congruous with the Master's spirit?

There is no evidence that the world profited at all by the lessons of the Great War. The " war to end war " was a myth. The feverish competition over armaments is far worse than it was before. The distrust that pervades international affairs is notorious. The utter futility of the entire business is freely acknowledged, and at the same time totally disregarded. What direction are we going? What is the goal toward which we are headed? If we had deliberately planned for the absolute destruction of our Western civilization, we could scarcely improve on present political plans and policies to bring it about. Has Christianity no power, no guidance that this weary world will heed? It is as if the nations of the world had solemnly agreed that the man of Nazareth was a misguided visionary, and his way of life unworthy of consideration.

Has Christianity a world mission? The world's needs were never more patent and never more profound. The way of human selfishness has been tried sufficiently long for us to know that it is a dismal failure. The possibilities for a cooperative endeavor for the enrichment of life were never more enchanting. The sciences and the arts offer great gifts if they be turned to the service of life and faith. We still have the audacity to believe that God is on our side when we devote ourselves to the Christian adventure in loyalty to the spirit of Jesus. When we look at the tasks that face Christianity, they frighten us. When we remember the good Companion who inspires us and works alongside of us, we are emboldened to persist. It is a task and a venture worthy of a Christ. We can share it, if we will.

A Correction and an Apology

We regret very much that the name of Rev. William Meston, D. D., Honorary Principal of the Madras Christian College, who contributed the article entitled " What Can I Do for India? " for the January issue of the Quarterly was misspelt, and we tender our apology to Doctor Meston.

BOOK REVIEWS

The Books of Samuel. I. G. MATTHEWS. (Included in An American Commentary on the Old Testament, Volume III.) Philadelphia: The American Baptist Publication Society. 1931. Pp. xvii and 182. Price, $2.50.

THIS is an excellent piece of work. It reveals a thorough familiarity with the modern, historical approach to the study of the Old Testament. It shows also an intimate acquaintance with the work of modern scholars, both English-speaking and German alike. The composition of the books of Samuel is credited to the writers of the J and E documents, supplemented by a Deuteronomic editor, and by finishing touches added as late as the Greek period. The American Commentary series is greatly enriched by the inclusion of this volume.

It seems a pity to waste space to such an extent as is involved in printing the Revised Version in parallel columns alongside of the new translation made by the author of the Commentary. It would have been much better if the space used in printing the Revised Version could have been used for a more extensive and elaborate presentation of the interpretation, or a fuller and more complete introduction to the Commentary. Personally I do not approve of putting the Deity upon the same plane as mankind by addressing him as "you"; the use of the old dignified "thou, thee, and thy" seems to me more reverent and fitting in such cases. It is distinctly an advantage to substitute "you, your" for "thou, thee, etc." when ordinary men are addressed; but to address God in the same way is going a bit too far. The proof-reading is on the whole very careful. Attention may be called to a few slips. On page 21, "Nazarites" should be changed to "Nazirites." On page 45 "practises" should be spelled "practices." On pages 51, 52 and 53 "Micmash" should become "Michmash." On page 67 "Ephratite" should be "Ephrathite." On page 80 "Ackish" should be read "Akhish." On page 91 "Hackilah" is better spelled "Hachilah" or "Hakhilah."

The text of the books of Samuel is one of the worst preserved in the Old Testament. It is in many places unintelligible. It is only by close and careful study of the original text and also of the various old translations (Greek, Latin, Syriac) that we can discover where the errors lie. In many places even this kind of study furnishes very little help and we are thrown back upon our own intelligence for elucidation of textual difficulties. Professor Matthews has shown excellent judgment in his choice

of solutions, and consequently has furnished us with a first-class translation.

This Commentary can be heartily recommended to all Bible students.

The University of Chicago. J. M. Powis Smith.

The Natural and the Supernatural. John Oman. New York: The Macmillan Company. 1931. Pp. 506. Price, $3.00.

The word "supernatural" is one of those troublesome words which make difficulties for the religious thinker whether he uses them or refuses to use them. For some time, liberal religious thought has been fighting shy of the word "supernatural" because it was associated with an emphasis upon miracle, conceived as grounded in the lawless caprice of an arbitrary deity. Now it appears that in disclaiming belief in the supernatural in this sense, religious liberals have become involved, more than they meant to be, in the assumptions and limitations of a bald scientific "naturalism," which denies the existence of any spiritual reality higher than the human level, and which interprets the "natural" in terms of the "material" and the "mechanical." Professor Oman is therefore in a sense following a trend of the times when he endeavors to rehabilitate the word "supernatural" and define its legitimate connotation; but he is obliged to lean very heavily against the main prevailing trends of the times, and question many established assumptions. This gives to his whole argument a somewhat tortuous, anxiously critical, painfully alert, and subtle character.

The main thesis of the book appears in Part I. It is, in brief, that the religious experience of the holy and the sacred is not merely a peculiar reaction of the human organism to certain aspects of the natural environment, but represents a reaction to a supernatural environment, overflowing the natural order, but just as real and regularly open to experience (when the proper conditions are met) as is the pressure of the physical atmosphere or the influence of habitat upon species. "As here used," says Professor Oman, "the Supernatural means the world which manifests more than natural values which stir the sense of the holy and demand to be esteemed as sacred. . . Part of what we experience is natural, in the sense that its values are comparative and to be judged as they serve our needs; and part of it is supernatural, in the sense that its values are absolute, to which our needs must submit" (pp. 71, 72).

In Part II, Professor Oman takes up the problem of knowledge, and finds the root of our current naturalistic prejudices in a refusal to admit that there is any other kind of knowledge besides scientific explanation. But scientific knowledge is not the whole of knowledge; it is only one

highly specialized form of knowledge, subordinate, for its final interpretation, to that general "awareness" from which all knowledge springs. It is superior to general awareness in precision, but inferior to it in balance and richness. An eloquent and ingenious chapter on "Awareness and Apprehension" argues that, for dealing with our environment as a whole, the poet's form of awareness and the child's naïve perception are more faithful guides than the scientist's measurements and analyses. In his theory of knowledge, Professor Oman is in line with the philosophy of Professor Whitehead, and with that general movement of thought which in America is coming to be called "Religious Realism."

In Part III, an attack is made upon the fundamental concept of the whole naturalistic world-view: the concept of a mechanically fixed sequence of cause and effect. Oman is of the opinion that the dogma of mechanism, as crystallized in the positivistic philosophies of the nineteenth century, is even more of an over-simplification of reality than was the dogma of precise divine retribution, as crystallized in the Buddhist conception of *karma* and the Hebrew equivalence of sin and suffering. The latter as well as the former represents an important and, up to a point, workable summary of certain aspects of our universal environment; but in the long run, both break down. Appeal to our actual experience of the richness, variety, and resourcefulness of life justifies affirming the reality of human freedom and the personality of God.

So far the effort has been to transcend mere naturalism, and establish the reality of the supernatural. Now, in the final part of the book, Professor Oman attacks the problem of the relation between the supernatural and the natural, or, as it would commonly be put, between God and the world. The whole history of religion is reviewed, in considerable detail and with many flashes of insight; and two great contrasting trends are revealed: "One was in the direction of pantheism and absorption in the One; and the other in the direction of monotheism and victory over the many" (p. 407). For the first of these trends, the natural world ultimately comes to be regarded as unreal, and mystical world-flight is the practical corollary; for the second, the natural world remains real and in a measure sacred, as the imperfect embodiment of supernatural values, and the practical corollary is a life of apocalyptic hope and earnest endeavor to create a better natural world, through the indwelling power of the supernatural. There is no mistaking where Oman's sympathies lie. Mysticism and a cosmic pantheism represent for him flights from reality, or at best glimpses of the contentless *form* of reality, needing to be filled in by scientific investigation and active endeavor. Persian dualism

and Jewish legalism are for him higher forms of adjustment to reality than any form of mysticism; while highest of all is the religion of the Hebrew prophets, whose culmination is the religion of Jesus.

The reader unversed in philosophy, and unwilling to submit himself to the torture of a somewhat thorny style is advised not to open this book. References to nineteenth century philosophies occur almost constantly; and the progress of the author's thought is secured by a sometimes painful dialectical criticism of the views he is rejecting or transcending. But there are oases of warm religious feeling, flashes of humor and wisdom, scattered throughout these pages. One is conscious of being in touch with a mature, subtle, sympathetic, well-disciplined mind; and one is disciplined and inspired by the contact.

WALTER M. HORTON.

OBERLIN COLLEGE.

Grace in the New Testament. JAMES MOFFATT, D. D., D. Litt., LL. D. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. xxvii and 419. Price, $3.00.

THE internationally known Washburn Professor of Church History in Union Theological Seminary needs no introduction. His contributions to Christian literature during the past twenty-five years and more have given him an enduring place in the history of Christianity. Each volume he issues adds to his reputation. This book equals, if it does not surpass, *Love in the New Testament,* now in its fourth edition. Important as that book is, this one is more important for the Christian teacher. For grace is love manifested and at work in and through Jesus Christ. Both the word and the Christian idea of grace distinguishes Christianity from every historical religion, ancient or contemporary. The Gospel of Grace is the gospel the world has almost forgotten. For this reason Doctor Moffatt's book should be a text-book for all Christians. It is a book that can take its place among the most exacting scientific treatises in closeness and accuracy of observation, precision of description, and validity of generalization, for the author is a scientist in the strictest sense of the word. He deals with words, however, and not with things. He deals with words as a natural scientist deals with plants and animals. He carefully describes a word itself; he examines its habitat; he notes changes due to environment; he traces its literary history. He brings to his aid the researches of predecessors in lexicography, syntax and history, and has given a volume of literary charm as well as of unsurpassed theological value.

It has been said of Montaigne that if his words were cut, they would bleed; that is, the French essayist was so sensitive to fine distinctions that

he chose his words with exacting care. He was so meticulous in choice of words that he spent hours and weeks in search of the one that conveyed his thought. With equal care Doctor Moffatt has studied the word "grace," and in his record of its history he is equally precise in choice of language.

While his subject is *Grace in the New Testament,* he, like a true scientist, seeks origins and environments. Hence, he reports findings in the Old Testament, in Philo, in the mystery-religions and in the religious philosophy of contemporaries of New Testament writers. He then interprets the meaning of the word as found in each of our New Testament books. Inevitably, he must interpret the classical passages that have given us our distinctively theological doctrine. He thus becomes an exegete and furnishes the material for the theology of the writers studied. This volume, then, is not merely a word study. It is a study of ideas that fashioned language to express themselves. The Pauline and post-Pauline words bleed more truly than that of any mere literary artist. It is the life back of and in the word that Professor Moffatt reproduces.

An index of subjects, an index of authors, and an index of Scripture passages referred to and discussed, especially the last, makes this book an indispensable tool for good workmanship in the classroom and the pulpit.

MILTON G. EVANS.

Moffatt's New Testament Commentary. The Acts of the Apostles. F. J. FOAKES-JACKSON, D. D. New York: Richard R. Smith, Inc. 1931. Price, $3.50.

THE work of the facile pen of Professor Foakes-Jackson of Union Theological Seminary, New York, is well and favorably known in the fields of Old and New Testament and Church History. He is a good representative of English scholarship with its broad range of interest, its fine classical background, its freedom from hypercritical academic tendencies, its cautious conservatism, and its deep religious sympathies, and he is specially fitted to be the writer of this volume in the above-named series.

Moffatt's translation, the text of which is reproduced, is the basis of the interpretation, which moves forward paragraph by paragraph. In clear and simple phraseology the author simply gives the meaning of the text. Any serious Sunday-school teacher can easily follow the whole exposition. Yet while it is popular, it is also scholarly in the richest sense of that word. The chips from the workshop may be absent, but the student is aware that the toil of patient years lies behind the finished product. Not dulled by abstruse reasoning on questions of doubtful value, yet every

page is proof of the mature scholar, conversant with the text of the book and the times of the writing. Burking no questions, he is never dogmatic. Critical in his judgments he is always constructive in his appreciations.

Professor Foakes-Jackson's treatment of the famous fifteenth chapter of Acts is a fair illustration of his method. Along with this chapter on the "Jerusalem conference" is printed the Pauline material (Galatians 1:15 to 2:13), which is germane to the problem. The differences between the two stories are frankly noted and the superior value of the material in the Epistle is admitted, as it not only lies nearer to the possible incidents in point of time, but is the work of one who must have been an eye-witness and a chief actor in whatever conference there may have been. Attention is then drawn to the fact that the author of Acs XV (Luke) not only was not writing from personal experience, but, as usual, was making use of the dramatic method of presenting general conclusions. Here he was indicating that the Gentiles had been received into the Jewish community of believers without submitting to certain Jewish requirements. Thus the author recognizes an historical background to the conference story, but in it no meticulous sequence of historical fact.

As it should be, this the latest work of the author seems to be his best, and the reviewer knows no volume on the book of Acts that to the religious public would be quite so valuable as this.

I. G. Matthews.

Mysticism East and West. Rudolph Otto, Professor of Theology in the University of Marburg. Translated by Bertha L. Bracey and Richenda C. Payne. New York: The Macmillan Company. 1932. Pp. xvii and 262. Price, $3.50.

Professor Otto has chosen a very illuminating method of comparing the eastern and western types of mysticism. He has given us a study of the German Meister Eckhart and the Indian Śankara, dealing separately with their points of conformity and differences. Such a study is much more satisfactory than one couched largely in abstractions, despite the fact that there is much in common in the experiences and interpretations of mystics of all types, ages, and faiths.

The reader cannot escape surprise at the remarkable similarities which Professor Otto discovers between these two masters. Each of them combines the theologian and philosopher; each is a man of subtle speculation; each is at once mystic and scholastic; each uses the method of reinterpreting old texts to yield his own doctrine; and each is the focal point of a movement of thought in his own land and religion. The outstanding feature of conformity in Otto's opinion is the idea of the Godhead as

high above the personal God in Eckhart, even as Brahman is above Iśvara in Śankara. Both men were in search of a knowledge of Being, not in the scientific aspect of a metaphysical Absolute, but in the religious sense of a blissful Being. The ultimate interest with both men is salvation through knowledge, not ordinary knowledge but in the supra-rational sense. Mysticism is possession of the infinite in the finite.

Otto has disclosed an aspect of Śankara's teaching that is much neglected. In the main he is known as the founder of the *Advaita Vedānta,* and therefore as an extreme monist with little or no interest in theism. But he is also a commentator on the Bhagavad Gita, the great basic authority of Indian theistic piety. In this there appears the fundamental theistic interest of the great thinker. Our author thus finds a common theistic foundation for the two types of mysticism. In Śankara's case he questions the idea that the *nirguna-Brahman* (qualityless Absolute) and the *saguna-Brahman* (God with qualities) are exclusive opposites, though the former is a higher idea. "The term 'Nothing' which the mystic uses of God is the superlative exaltation of the divine above all 'Something.'" Otto is correct in saying that the theism of Śankara is no accident, but is basic to his system. Thus we see that theism as we have it in the West is paralleled in one of the keenest of Indian minds, a testimony to a fundamental human necessity.

The author does well to point out the fallacy in assuming that mysticism is distinguished by an immanent conception of God as opposed to his transcendence. Such an antithesis is too cold and colorless to be valuable. The antithesis is rather to be found within the sphere of the symbols used to portray the divine; in the one case symbols being taken from social relations, and in the other from dynamic experiences such as life, light, and fire. Mysticism is "predominantly the life lived in the 'knowledge' of the 'wholly other,' God." The non-rational character of the experience is its characteristic feature. The mystical sense and experience was antecedent to mystical theology. This mystical experience is the development of the luminous sense of "soul." There is within it an element of exaltation that shows the inadequacy of a definition of religion in terms of dependence, such as Schleiermacher gave to it.

Despite so much correspondence, there are also deep-rooted differences between these two types of mysticism. Śankara teaches that the goal is a quietism that is beyond good and evil, beyond all activity of the will; Eckhart combines his question with vital activity, an exercise of the will. This distinction enters into the two interpretations of God also. The God of Eckhart is thoroughly voluntaristic, whereas Śankara's God is one of

utter repose. Their conceptions of salvation are also characteristic, Śankara's being as from the evils of rebirth, age, sickness, etc., whereas Eckhart's is from moral evil. Śankara had no idea of a soul hungering and thirsting for righteousness such as we find in Eckhart. Śankara's mysticism has no ethic; Eckhart's taught that what we gain in contemplation is given out in love. For Śankara the world remains world, something to be fled from; for Eckhart it is a world through which God shines upon his creatures.

The value of this study is not provincial. Śankara is characteristic of Indian mysticism and of Brahmanic religion. Eckhart typifies Occidental mysticism and the Christian faith in his own day. Professor Otto has done his work with characteristic thoroughness. Owing to the numerous Latin and Sanskrit expressions and phrases, it is not an easy book to read. But to those who are patient it is very rewarding.

A. S. Woodburne.

God the Eternal Torment of Man. Marc Boegner. Translated from the French by Morton Scott Enslin. New York: Harper and Brothers. 1931. Pp. xii and 165. Price, $2.00.

The intriguing title of this richly rewarding book was suggested by one of the author's contemporaries, Marcel Arland, who wrote: "All questions revert to an unique problem, that of God; God, the eternal torment of men, whether they strive to create him or destroy him." The author, Marc Boegner, is the minister of the Reformed Church of Passy, France, and President of the Protestant Federation of France. He is one of the most influential preachers in his native land, and by means of the radio has a wide hearing.

By "the torments" the author means the manifold reactions the idea of God evokes, reactions of hostility, curiosity, insufficiency, longing, unrest, aspiration, etc. For example, "Oh that thou wouldst rend the heavens, that thou wouldest come down," prayed a prophet of Israel, giving expression to the torment of the human soul in quest of a full knowledge and possession of God (p. 137). He illustrates the "eternal" by a survey of the religious history of men from primitive spirit-worship to Christian theism. He does not forget to ask himself the question, "Is it legitimate to speak of a torment of God when round about us multitudes of human beings live, or at least appear to live, without the slightest concern about God?" In answer, he arrays in dramatic manner citations from thoughtful men of varying degrees of interest in his problem, and "we have all mankind crying with the poet, 'Lord, I am nothing, but thy thirst consumes me'" (p. 27).

Specially interesting to American readers are chapters three and four, entitled "Fiction or Reality?" and "God, a Problem or the Solution of the One and Only Problem?" Interesting for three reasons, first, the fact that non-theistic Humanism is frankly faced and courageously challenged in France as in America; second, the translator has made available a survey of recent French philosophical thought; third, the uncompromising note of triumph in the French Protestant pastor's message. He knows so thoroughly his material and has so satisfied his own reason and conscience, that he does not brow-beat, nor berate, nor appeal to prejudice or passion or sentiment. He is the evangelist with a gospel, and the gospel message is in the sixth and last chapter, "The God of the Gospel." He is so sure of the validity of his message, that he can be polite. He addresses his hearers as "Gentlemen." He is so aware of the torment appeased in his own soul, and so mindful of his own experiences, that he can appeal, "But to you, my brother unbelievers, who perhaps are present in this congregation, have I been able to show that the God of the Gospel is the one who appeases the torment which you sometimes experience?" (P. 162.)

God the Eternal Torment of Man is no ordinary book. English readers owe a debt of gratitude to the publishers and to the translator. The well-known linguistic ability and painstaking workmanship of the translator guarantee the accuracy of the translation. The English diction has the rhythm and the grace of the French preacher.

MILTON G. EVANS.

Survivals of Roman Religion. GORDON J. LAING. New York: Longmans, Green & Co. 1931. Pp. 250. Price, $1.75.

THIS little book is one of a larger series under the general subject: "Our Debt to Greece and Rome"; editors, George Depue Hadzsits, Ph. D., and David Moore Robinson, Ph. D., LL. D.

It is what it purports to be, not a history of Roman religions but a teaching of the survivals of these religions within Christianity. And "only those cults or phases of cults have been mentioned of which there seem to be survivals." In fact the author seems to have begun with the peculiarities to be found in Christian ritual and rites or even within our social customs and traced their lineage to Roman forms and practises.

This, however, has been well done and within brief compass. A few examples may be given. Some Roman gods become Christian saints. Many customs in our marriage ceremonies are inheritances from religious observances connected with Roman marriages. The Roman Saturnalia and more especially the celebration of the birthday of the unconquered

Sun connected with Mithraism have survivals in the Christian's Christmas.

Care has been exercised in seeking to discriminate between what may be survivals and what may be parallels or likenesses. And here a slight criticism may be made. In the announcement of the book we read: "Religions do not die. They only pass, leaving innumerable traces of their doctrines and ceremonies in the religious systems that succeed them." May it not be truer to say that religions grow? As newer knowledge comes, and larger light, through science and experience, adjustments to life's ever-changing order, man gives up certain beliefs and practises and ways of finding peace, while others remain constant. Man remains the same, searching always for harmony, the true way of life, that which guarantees confident security. His religion therefore grows ever finer, nobler, more spiritual, slowly sluffing off the out-worn, the superstitious, the unavailing, the proved unworthy.

For this presentation the book is well worth the reading.

R. E. E. Harkness.

Ancient Beliefs in the Immortality of the Soul. Clifford Herschell Moore, Harvard University. New York: Longmans, Green and Company. 1931. Pp. xi and 188. Price, $1.75.

The Evidence for Immortality. Don P. Halsey. New York: The Macmillan Company. 1931. Pp. viii and 175. Price, $2.00.

The Fact of a Future Life. Cortland Myers. New York: Ray Long and Richard R. Smith, Inc. Pp. 95. Price, $1.00.

Here is illustrated the immortal interest in the immortal theme of immortality. The Latin scholar, the judge on the bench, the pulpit orator, a cross section of rather unusual value in the literature of this subject.

The titles are characteristic of the mental attitudes of the writers, the historical background of the faith for the scholar, the court procedure with its summary of evidence for the judge on the bench, and the dogmatic assertion of the "fact" by the pulpiteer. There is certainty for the scholar as to the reality of the faith in the ancient teachers whose views he studies; certainty in the decision of the court as the evidence accumulates; "fact" the pulpiteer eloquently proclaims. Whatever may be the judgment of the value of these three witnesses, there is zest and interest in the accumulation of testimony of these whose works are so widely separated, judged by certain academic standards of value.

Professor Moore deliberately selects the ancients to be studied and sedulously confines his study to these; not for theological reasons, but

rather for the purpose of scholarly accuracy and scientific definiteness and a consideration of the most important doctrines of "the persistence of some part of man after death . . . so far as it has been influential on later thought." Denials of the belief are not considered, nor are the possible influences of the views of India and Eastern Asia. The discussion has value by virtue of the concentration of attention on certain great thinkers. The work will be not only of present interest, but valuable as a source for further consideration. If not much that is new to the expert on this subject is found, for the casually interested much is supplied, while the calm and critical approach to the sources makes the work a classic in its class.

Mr. Don P. Halsey was appointed Judge of the Circuit Court of Lynchburg, Virginia, in 1925, after a public career including several terms in the Virginia State Senate. In his book he announces a judicial opinion, he believes is founded on carefully sifted evidence. He opens court and summons witnesses, poets, philosophers, scientists, who under his guidance and cross examination justify the faith in immortality. He proposes not to argue the case, but leaves the reader to arrive at a verdict on the evidence alone.

He justifies another book on this doctrine by the fact that most books on immortality have been written by theologians, philosophers, scientists, or poets. He is neither, professionally. He counts himself a "man of the street." As a lawyer and judge, he believes he has some knowledge of how to deal with the question of evidence, of the weight and credibility, or even of the admissibility of it. He has worked also under the guidance of Dr. Wm. A. Kepner, Professor of Biology in the University of Virginia. He declares without hesitation that "the evidence" is all in favor of the faith in immortality, after making a surprisingly interesting trial of the matter. It is not clear, however, that the court is not favorable to this verdict, "a priori," nor that he strictly adheres to his purpose not to argue the case, or reason for the value of the evidence. One feels the difficulties of a purely judicial attitude. Isn't judgment after all inevitably tied up with or the result of a reasoning process? However that may be, the work is a valuable and engaging contribution to the literature dealing with this doctrine, and may well be useful in the revaluation of the arguments presented, none of which can well be considered new.

In the book by Dr. Cortland Myers, he considers "The Fact of Man," "The Fact of God," "The Fact of Christ." Each section is prefaced by voluminous quotations from the poets and others, and the text

is enriched with illuminating illustrations of the sayings of all kinds of thinkers which declare their faith. The book is an affirmation of a faith founded in the facts of Man, God, and Christ, in the style of the orator. It has the value of a personal confession of faith, believed to be well founded, and buttressed by like confessions of the faith of others.

SPENSER B. MEESER.

Studies in Religious Education. PHILIP HENRY LOTZ and L. W. CRAWFORD, Coeditors. Nashville: Cokesbury Press. 1931. Pp. 702. Price, $3.50.

RELIGIOUS educators welcome this source-book of pretentious proportions. The first of its kind, it is a worthy guide in a field which required survey consideration. To leaders unfamiliar with the range of religious education, a close scanning of this book will render an appreciative service; to those who work within the fellowship, an examination of the contents ought to enlist courage and modesty to bring the profession nearer its maturity. One cannot avoid a feeling of agreeable shock when he notes what progress religious education has marked in the past quarter-century. And to those who read between the lines, it is self-evident what disturbing problems arrest the attention of the progressive educator.

Twenty-eight writers, representing Roman, Jewish, and Protestant religions, and legal, administrative, teaching, research, and philosophy interests make their contribution to the symposium. There is no effort to work theoretical harmony. Consequently, a variety of view-points and considerable overlapping occur. Each essay closes with a "Suggestions for further study—Bibliography" double section; a comprehensive fifty-page bibliography is provided in the second last chapter. Perhaps Dr. Georgia Harkness, in her contribution on "An Underlying Philosophy," strikes the keynote of the volume when she asserts that life's *summum bonum* is to be found in "a program of religious education rightly motivated." Even so, when one turns to that section of the contents treating "Agencies and Organizations," he discovers that this program is sponsored chiefly by church-controlled institutions! There is a clearly-defined conflict in professional circles (and repeatedly in this text) between those who treat the phrase "religious education" as a particular technique within ecclesiastical prerogatives and those who accept it as a philosophical principle representing a highly socialized art of living. It is the reviewer's judgment that the writers err in stressing the first alternative to the neglect of the second. For instance, a glance at the index points to the striking inroads that the modern inductive and analytical sciences have made in religious education, without any commensurate challenge of the æsthetic,

the appreciative and the moral. The search for the technological and for programs has outrun that for the true, the good, and the beautiful.

Another evidence of adolescent growth in the field is to be observed in the fact that the majority of writers pitch their scholarly interest in terms of the imminent present. Religious education still lacks historic perspective. Its advocates have been indebted so generously to this scientific and urban age for a redefinition of the problems of personality and character that they tend to overlook the genius of religion as it has functioned for millenniums. Without begging for the backward look in cultivating human character, are there no surviving values in such Protestant faith as the rationalistic, ritualistic, and evangelical strains, that merit appreciative treatment in this volume? To illustrate, one would never conclude from an examination of the distinctly Christian phases of the materials that Jesus is and will probably remain a primary source of loyalty in religious experience.

The reviewer has only mentioned a couple of major queries that this significant book suggests. There are many others. It is to be hoped that *Studies in Religious Education* will be saved from the text-book category and remain a guide in the progressive interests of religious education.

STEWART G. COLE.

Religious Behavior: An Introduction in the Psychological Study of Religion. DAVID M. TROUT, Professor of Psychology, Hillsdale College. New York: The Macmillan Company. 1931. Pp. xiv and 528. Price, $4.00.

IT would be a profitable study to trace the history of the successive applications of the new sciences to the phenomena of religion. In psychology, for instance, introspectionism, functionalism, psychoanalysis have been introduced in turn to the religious field with certain rewarding results. In the volume under review, behaviorism is applied. The application is made by one of America's younger scholars who has exercised much care. No one will accuse Doctor Trout of shoddy work, however much one may disagree with his method and findings. He has shown a remarkably wide acquaintance with European and American psychologists and with the literature in the field.

There is individuality in the text. The author is on a quest for the understanding of human personality and of its religious enlistment. Final conclusions are rare; pressing inquiries mark every page. Experimental suggestions together with laboratory discoveries are added frequently. At the preface to each chapter are listed timely issues to awaken the critical reader's expectancy. And in the last chapter eighty types of researches

are set down with suitable references for procedure, in order to point out what possibilities for an adequate knowledge of religion rest within the compass of the new psychology. The book has grown out of classroom seminars and is written primarily as a reference-book for collegians.

The vocabulary of the behaviorist remains foreign to most students of religion. Many readers will find difficulty in appreciating the qualitative significance of such terms as visceral impulse, reflex patterns, organic redintegrations, intraorganismic processes, neuro-muscular-glandular structures, and so on. None the less, they do have value for the physiological psychologist, for they are his trusted instruments of interpretation. The unit of interest of the behaviorist is *the act* of the behaving human organism; the method of understanding is description. Having repudiated the alleged validity of introspective terms to explain any act, he draws upon such linguistic symbols as have overt meaning in an inductive science.

And yet, the reviewer remains unconvinced that the author has fully accomplished this desired end. Neglecting the attitude-value nomenclature so prevalent in current psychology, in one instance he draws in the scriptural hope-faith-love trinitarian criteria to characterize the experience of religion, and in another he discredits these as "relatively subjective" and adds certain "neuro-muscular-glandular patterns" as "the actual characteristics of a religious act." Doctor Trout does not escape throughout the book the use of two rather irreconcilable vocabularies. To add to the difficulty in following him, he weaves in continually an unnecessary number of strange and highly technical terms.

Probably the high points of the text are found in chapters VI and X. The reviewer has not read a more revealing treatment of the religious development of primitive man than Trout's *Psychological Origins of Spiritism.* Is not too much space allowed to non-religious psychological questions and to such bizarre interests as table-tipping, superstitions, and the like? Many will disapprove the author's inclusive definition of religion which allows any relatively free, enthusiastic and telic act to be thus considered? To the author's excellent bibliography of over three hundred titles should be added H. N. Wieman's *Religious Experience and the Scientific Method,* Sigmund Freud's, *The Future of an Illusion,* and E. J. Kempf's *The Autonomic Functions and the Personality.* The first mentioned illustrates some primary phases of method; the second, a psychoanalytic estimate of religion; and the third, a German approach to psychology that somewhat parallels the author's.

STEWART G. COLE.

A Modern View of the Old Testament. William G. Shute. New York: The Macmillan Company. 1932. Price, $1.50.

The author is apparently on the teaching staff of the Choate School. He "is interested in Bible history, geology and mathematics," and tells us that the material found in the volume is part of a course of Old Testament studies given in the Choate School, of Wallingford, Connecticut. He informs us that for criticism and encouragement he is deeply obligated to H. L. Tinker, of the department of English, and to some five other religious leaders, none of whom are specially informed about or specially interested in the Old Testament. The author seems to have lived up to his lights and is not a discredit to his monitors. In a general way he knows the drift of Old Testament scholarship and has expressed himself with ease and clarity. But an interest in geology and mathematics is not so essential a prerequisite to a worthy book in Old Testament studies as would be a comprehensive view of ancient Oriental history, and a detailed view of the history of Israel. While the approach of the book is good, and its spirit is good, too many flies are in the ointment to make it of much value.

I. G. Matthews.

The Spiritual Pilgrimage of St. Paul. Frank H. Ballard. New York: Harper and Brothers. 1932. Pp. 158. Price, $1.50.

This volume in view of its title might seem to be a treatise in the field of religious history. As a matter of fact, while it grows out of the historical experience of the apostle, it is a really practical discussion for the present generation. Mr. Ballard is the pastor of Highbury Chapel, Bristol, England. He is also one of the trustees of Bristol College. It may be of interest also to know that he is a son-in-law of John Oman, the well-known author of practical but distinctly thoughtful books in the religious field. An item of chief importance is that Mr. Ballard writes in a style sufficiently popular to make his book continuously interesting while he is dealing with important items in the life of Paul and bringing this material into practical relation with present-day affairs. This may be seen, for example, in his brief chapter entitled "The Ethics of Controversy," which is eminently in place in our day, as it has been throughout all the centuries since Paul was a leading figure in the controversies of his time. I hope that many who desire to build well now on good foundations from the past will read this volume.

Frank Grant Lewis.

La Sagesse du Bouddha. GEORGES GRIMM. Paris: Libraire Orientaliste Paul Guethner. 1931. Pp. 125.

THIS brochure is a study of the Buddhistic doctrine of the self. The author discusses in turn the nature of the self, the suffering self, the triumphant self, and the extinguished self. In the main the Buddhistic doctrines are stated in the author's own French paraphrases, though a number of actual quotations from the sacred texts are introduced. At the end of the book is the report of conference on Buddhism organized in 1930 by M. Grimm.

As to the nature of the self, Buddhism denies that either external objects, or the body, or cognitive activity, or the will are the self. These are only attributes (*upadhi*). If these be all subtracted that which remains is the true essence. That which remains is inaccessible to the understanding, is indefinable and imponderable. Herein is surely a paradox for, according to the *Samyutta-Nikaya,* the name for what remains is *anatta,* a word meaning more nearly the not-self. The essence of the self thus is reduced to the not-self.

The Buddhist emphasis on suffering is familiar knowledge. Life is equated with suffering. The so-called pleasures of the senses are the worst of miseries, for they lead to sorrowful rebirth. They keep one on the wheel of rebirths. How then is one to gain the victory over such suffering with its attendant fruits? The Buddha's answer is that it must be through the conquest of desire or thirst, which is the root of all suffering, and that is accomplished by right knowledge. The man who has right knowledge realizes that the self is transcendent, and that desires, volitions, and ideas are but attributes of the not-self. When such knowledge is perfected, desire is extinguished even as the light of a candle is blown out. Then there is nothing to cause rebirth, and Nirvana is attained.

M. Grimm believes the Buddhistic conception to be higher than the Christian. The latter enjoins the conquest of this world by attachment to the celestial world; the former would conquer all worlds, including the celestial. The latter looks forward to the attainment of a pure personality, the former hopes for the extinction of all conscious functions. If Buddhism refers to God, it is not in a personal sense, but as an unknowable and imponderable, like the true self of man, and hence Buddha himself even suppressed the name "God." M. Grimm believes India has attained the sublimest philosophy that humanity has known, and the wisdom of Buddha is the highest of all.

The author is so much in tune with Buddhist thought that he neglects some of its inherent difficulties. It seems strange to distrust the mental

processes while obviously employing them to work out a philosophical system. The discrediting of desire seems incongruous with an ultimate goal, even though it be a Nirvana. Why should not one even distrust the desire to conquer desire? M. Grimm writes as though unaware of the utilitarian paradox that the best way to obtain the highest good is to forget about it in one's efforts to bring it to others. At the same time he has given us a lucid account of the Buddhist doctrine.

A. S. Woodburne.

The Affective Consciousness. Halbert Hains Britan. New York: The Macmillan Company. 1931. Pp. ix and 391. Price, $3.00.

For over a quarter of a century the author has been teaching psychology at Bates College. He has witnessed the popularizing of behaviorism, which is by no means limited to Watsonianism, in recent years and has become somewhat disturbed by the apparent neglect of the inner life of man; consequently his thesis, that of the general states of consciousness, cognitive and affective, the latter is of superior concern in understanding personality and requires organized study. He confesses his indebtedness to William McDougall and William James, more particularly the former, in developing his position. On the other hand, he cultivates a skeptical attitude toward the physiological trend in current psychology.

The affective consciousness in its most indifferentiated condition expresses itself in terms of pleasant or unpleasant feelings and through higher adaptations to life's needs develops emotions as instruments of adjustment. Setting aside the James-Lange, McDougall, and Freudian theories of the emotions, he adopts "the emergency theory" and proceeds to enumerate the emotions and their several functions. Fear is the oldest and most determinative force in man. Among the cultural emotions, Doctor Britain singles out the ethical, æsthetic, and religious for lengthy considerations. Apparently the author is more concerned to support a philosophic theory of the affective phase of man's person than he is to engage in psychological description of his emotive life.

Stewart G. Cole.

The Approach to Religious Education in Sunday School and Day School. Basil A. Yeaxlee, Ph. D. New York: The Macmillan Company. 1932. Pp. 144. Price, $1.50.

The author is the principal of Westhill Training College, Selly Oak, England, and the book bears a distinctly British "approach" to the theme. There is no clear distinction between religion and good citizenship, the affairs of church- and state-crafts. "All true education is essentially relig-

ious and all real religion a process of education." That man is educated religiously who appreciates the dominant values of the twentieth century and who is, for that reason, "at home" in human society and in the mysterious universe. The historic Jesus and his teachings are the touchstone of all human values, whether biological, psychological, philosophical, or religious. Of course, religion should continue to occupy a signal place in the program of public, elementary, and secondary schools of the state.

The author delivered the contents of the text as six lectures to day-school and Sunday-school teachers at the University of Birmingham during the winter of 1930-31.

STEWART G. COLE.

He Whom a Dream Hath Possessed. JOHN KNOX, Minister of Fisk University. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 121. Price, $1.25.

THIS namesake of the fiery Scottish Calvinist has given us a vigorous and intimately helpful book of talks. It is vibrant with the fearless and yet tender spirit of the Master. The book is vital. Touching life at its heart, these talks to the students and faculty of Fisk University are good for any pastor at his quiet hour, for any hurrying student who has learned enough to spend a few minutes a day with his Father, for any scholar in his daily period of meditation, or for any layman who longs to grasp more surely the meaning of the Christian life.

The book has literary merits. Its diction is choice. Its phrasing is with few exceptions nice. There is a certain charming homiletic finish in its turns of thought, its general allusions, and its scriptural quotations. And, in building each talk around a verse of Shaemas O'Sheel's poem "He Whom a Dream Hath Possessed," the author has with artistic skill softened the tremendous vigor of his sermonettes.

The book discloses insight. Its utterances rest upon a solid philosophical basis which has been reached by careful and doubtless painful thinking. The convictions, moreover, which make this book strong show unmistakably that the author is one of those spiritually-minded persons who are able to discern spiritual things.

WILBUR SPENCER SHERIFF.

Collected Papers of Charles Sanders Pierce, Volume I, Principles of Philosophy. Edited by CHARLES HARTSHORNE and PAUL WEISS. Cambridge, Mass.: Harvard University Press. 1931. Pp. xvi and 393. Price, $5.00.

CHARLES SANDERS PIERCE (1839-1914) was perhaps the outstanding genius in philosophic circles on this continent. His versatility was amazing, and his erudition profound. Many of our more recent philosophers, like

William James, Josiah Royce and John Dewey, have freely acknowledged their indebtedness to him. We may think of him as the founder of pragmatism, though James was its popularizer. In addition to that he was one of the moving spirits in founding the newer logic. Yet withal he published no books, so that up to the present the ordinary student of philosophy has been much hampered for first-hand knowledge of him. We are therefore heavily indebted to the editors and to the Harvard University Press for collecting and publishing his papers. This is the first of ten projected volumes, the others of which we eagerly anticipate.

The present volume includes Pierce's papers on scientific method, the classification of the sciences, the categories and ethics. In the first paper dealing with "Nominalism" we find him pointing out that modern science and philosophy since Descartes have been nominalistic. He advances the theory that realism as dealing with the laws that govern the facts is nearer the heart of science. This is his doctrine of scientific realism.

An interesting passage, entitled "Hegelism," informs us that the critical logicians have been all associated with theological seminaries and knew nothing about laboratories. "Now the seminarists and religionists," he says, "generally have at all times and places set their faces against the idea of continuous growth—Religious truth having once been defined is never to be altered in the most minute particular, and theology being held as queen of the sciences, the religionists have bitterly fought by fire and tortures all great advances in the true sciences; and if there be no true continuous growth in men's ideas where else in the world should it be looked for?" And Pierce died as late as 1914. How the world of theological thought has moved since those words were true! In another passage he seems to cast aspersions at the application of philosophy to religion "as if any genuine religion could come from the head instead of from the heart." One might counter with the remark, as if any one could mistake the philosophy of religion for religion itself.

A. S. Woodburne.

A History of Indian Literature. From Vedic Times to the Present Day. Herbert H. Gowen, D. D., Professor of Oriental Studies in the University of Washington. New York and London: D. Appleton and Company. 1931. Pp. xvi and 593. Price, $4.00.

Doctor Gowen has attempted a stupendous task. The census report for India shows that there are no less than two hundred and twenty languages in India. Four of the great families of human speech, the Indo-European, the Dravidian, the Tibeto-Chinese and the Austric are directly represented among the living languages, while a fifth, the Semitic, was introduced

by Islam. A history of Indian literature is faced with these varied resources, and to be acceptable must not neglect any significant contribution from any of the sources.

It cannot be said that our author has achieved any notable success as a scholarly contribution. But his intention was popularization, and in this respect he has done well. He has given a survey of the main types of Sanskrit literature and referred to some of the other literatures, and has written in an attractive way designed to hold his readers' interest. It might have been better to confine the book to a historical sketch of Sanskrit literature, for the excursions outside that field are disproportionately meager. A number of sketches of literatures, including Telugu, Hindi, Kanarese, etc., are now available in English, to which there is no reference whatsoever in the present volume. The bibliographical guide at the end of the book discloses some surprising omissions such as Dr. J. N. Farquhar's *Outline of the Religious Literature of India,* Professor R. E. Hume's translation of *The Thirteen Principal Upanishads,* as well as several works in *The Heritage of Indian Series.* One wonders whether the author was unfamiliar with these works.

Despite its shortcomings, Doctor Gowen has produced a most readable volume, and one that ought to interest many people who otherwise might remain in ignorance in regard to the literary heritage of the Indian peoples. It will be especially useful to students taking survey courses in the religions of India who desire to know something of the literary sources.

A. S. Woodburne.

The Message of the Fourth Gospel. Elbert Russell, Dean of the School of Religion, Duke University. Nashville: The Cokesbury Press. 1932. Pp. 200. Price, $1.50.

The avowed purpose of this volume is "to put into popular and brief form the teaching of the Fourth Gospel in the light of the scholarship of the last three decades." Critical problems, including that of the authorship of this Gospel, are not discussed, as it is taken for granted that the one who wrote it did not depend upon his position in the church to make his message effective.

After indicating briefly the differences and similarities between the Fourth Gospel and the Synoptics the author presents an outline analysis of the Gospel, making some changes in the traditional arrangement in the interest of logical order. He accepts the theory of its Ephesian origin, and describes conditions in that metropolis of Roman Asia, with its great commercial interests and political influence, and its conflicting races, cultures,

and religions. With this as a background the unique features of the Gospel are portrayed with clearness and power.

The writer shows that modern civilization exhibits many of the "characteristic conditions" of John's day. The Gospel's presentation of the superhuman and supernatural is held to be in harmony with human needs and demands, and it is asserted that religious faith is supported by confidence in divine power. The reason for the change of attitude with regard to "supernatural signs" which has come about is well stated: "With maturer knowledge of the world men come gradually to accept the beneficence of a reliable natural order within the range of experience and turn more and more to the realm of the psychic and spiritual for divine help or religious experience. As we learn less and less to expect variations in the natural order of our common experience in response to prayer and sacrifice, we learn more and more to turn to religious communion for consolation in grief, courage in danger, strength in face of difficulties, wisdom for life's decisions, and faith in the worth of the highest within us in moments of temptation to succumb to the flesh or to despair of our ideals. . . The physical miracle lingers in our literature but retains a vital significance only as the symbol of the higher miracles of spiritual rebirth, of victory over sensual inheritance and selfish environment, of the triumph of truth over evil prejudice, of conscience over sensual instincts, and of love over selfishness. These are the really significant signs of God in the flesh."

Throughout the book there is constant evidence of the writer's conviction that "If Jesus revealed God and a new and satisfying way of life in Asia of the early second century, he has an equal claim to be the True Way of Life to the Western world of the twentieth."

RITTENHOUSE NEISSER.

The Greek of the Fourth Gospel. ERNEST CADMAN COLWELL. Chicago: The University of Chicago Press. 1931. Pp. ix and 143. Price, $2.00.

THIS book is a study of the question as to whether the Fourth Gospel was written in Aramaic and then translated into Greek, or whether the author was thinking in Aramaic and writing in Greek. The works of C. F. Burney, James A. Montgomery, and C. C. Torrey, all of whom see "extensive Aramaic influence upon John's Greek," are used as the principal bases for the study, although frequent reference is made to criticisms of their work by other scholars.

The author makes a careful examination of the Semitic idioms, un-Greek use of the various parts of speech, and mistranslations of the

Aramaic original, which are alleged to appear in our present Greek Gospel of John, and finds the evidence for their presence unconvincing. He gives a number of reasons why he believes the advocates of the theory of an Aramaic original are unscientific in their methods, the principal one being that they do not use an "adequate neutral control" as a check upon their conclusions. To secure such a non-Semitic control for his own use, the writer avails himself of the *Discourses of Epictetus,* the contemporary papyri, and to some extent, the Greek classics in general. His conclusion is that in the Fourth Gospel is found "what would be expected of a Gospel written in Greek at Ephesus about the year A. D. 100 by a Christian who knew some of the Synoptic Gospels in Greek (and perhaps the Septuagint also)."

While the literature upon the Johannine problem is voluminous, no serious student of the historical and linguistic problems involved can afford to overlook this painstaking and convincing study of the Greek of the Fourth Gospel.

RITTENHOUSE NEISSER.

We Need Religion. ERNEST FREMONT TITTLE. New York: Henry Holt and Company. 1931. Pp. ix and 156. Price, $1.50.

WHETHER we need religion, or not, we have it. It belongs to man as human. It is as essential to him as hands and feet, more essential. For some men have lived without power of locomotion; but no one has lived without imagination and ideals. The question to be answered is not, Do we need religion? but, What kind of religion do we need? It is with the latter question the author is concerned. The scope of the answer is indicated by the chapter-headings, Religion and Health, Religion and Happiness, Religion and Life Eternal, Religion and the Energies of Men, Christianity and the Motives of Men, Religion and Armaments, The Mighty Meek, What Is Spirituality?

Six chapters of the book were originally delivered as the Wilkin Lectures of 1931, in the Wesley Foundation at the University of Illinois. For effective and more comprehensive treatment other chapters were added. The lectures are not apologetic. They are not concerned with the credibility of religious affirmations, but with the values of religion in every-day life. The lecturer is the well-known pastor of the First Methodist Episcopal Church at Evanston, Illinois. Thirteen years of experience in this university center have made him familiar with the moods and attitudes of earnest youth seeking the values of life. He has learned to discover that they tolerate no evasion, no quibbling, no insincerity. They appreciate facts, directness, and literary artistry. This volume is a good

illustration of a pastor who can adjust himself to the realities of modern life and win the assent of our choicest youth. It is a good illustration also of the "gospel message" that will command respectful hearing and win assent. There is a courage, an incisiveness, a humor, an understanding, a passion, an art for illustration, a winsomeness of presentation, a solid substance of matter, that make the reading of *We Need Religion* pleasurable and profitable.

MILTON G. EVANS.

The Mastery of Sex Through Psychology and Religion. LESLIE D. WEATHERHEAD. New York: The Macmillan Company. 1932. Pp. xxv and 246. Price, $2.00.

IF today an educationalist in community life refuses to discuss problems relating to sex under advisable circumstances, he is likely to be accused of suffering from a repressed Puritanism. If, on the other hand, he speaks out directly and plainly when occasion requires, certain people will look upon him as one suffering unduly from the sense of sex consciousness. That is the dilemma facing not a few churchmen. The situation is more keenly felt in America than it is in England. In the latter country such leaders as Gray, Shuter, Inge, Royden, Weatherhead, and others have provided a scientific literature bearing on sex matters of which the church may be justly proud.

Weatherhead's stricture against the church is particularly appropriate when applied to our own country, "the church has always been afraid of sex, and is stern in regard to sexual delinquency, and yet inconsistently indifferent to sexual hygienes and the prevention of disaster."

There is no longer any excuse for a minister, teacher, or parent being ignorant of the physiological and psychological principles of sex. In the book under review all is told (if one includes the references) that a youth anticipating marriage, or a leader wishing to counsel with youth requires to know. This information is offered in conversational style, and is surcharged with a note of high-minded spirituality. The reviewer can think of only two types of persons who will not welcome this book: the ecclesiastically dominated Roman Catholic and the mid-Victorian-minded Protestant. It may shock many others, but shocks such as provided for in this book are required to move Westerners out of their ignorance and consequent social dangers.

Mr. Weatherhead, a Wesleyan minister in England, who earlier published *Psychology in Service of the Soul,* secured the services of Dr. Marion Greeves and several other noted physicians in providing the scientific basis for the materials in this book. His own extensive experi-

ence in the conduct of a psychological clinic afforded him ample illustrative evidence to make the book a most timely contribution to lay people.

STEWART G. COLE.

Son of Thunder: A Study of the Life and Work of John of Bethsaida, Fisher of Men. JOHN P. D. LLWYD. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 170. Price, $1.50.

THE title of the book alone excites interest; the pages are not disappointing. At the same time the reader should not look for a critical account of John the Apostle. Dean Llwyd has written for another purpose. He is acquainted with the critical studies of the New Testament but he conceives rightly that those to whom he speaks are more concerned with the practical meaning of the New Testament books and the value of the New Testament for every-day affairs of the present. Out of an unusual experience in academic fields both in England and America, enriched by practical contacts on both sides of the Atlantic, he presents in racy literary form an interpretation of John of Bethsaida which is stimulating throughout, an interpretation which is still further significant because of its fresh expression of the intimate relation which existed between Jesus and one of his chief associates. The attractiveness of the volume is still further explained by the fact that the author has made a place for himself as a poet in addition to his work as a scholar and preacher. Accordingly, the book is significant and stimulating for religious leaders, not so much for the history, though one has little occasion to complain of that, but rather because it furnishes something of a real picture of the actual background out of which New Testament life, thought, and service arose, and the value of these for today.

FRANK GRANT LEWIS.

The Abolition of Poverty. HARRISON E. FRYBERGER. New York: Advance Publishing Company. 1931. Pp. 152. Price, $1.50.

THE title awakens hope. The book aims to solve the problem of the equitable distribution of wealth, offer a remedy for the present depression, and so "checkmate communism."

The author is an American lawyer, of moderate wealth, who writes from the point of view of the business man, the investor, and the masses of the people. He believes that the serious economic problems of the present day may be solved by the people, if they will use their power. This should be exercised to abolish the chain store, regulate the banks and stock exchanges, increase the tax on large incomes, and secure the reversion of the bulk of large estates to the national government. These and other

economic measures, including "Prohibition" and "The Russian Experiment," are discussed in a clear and forceful way.

RITTENHOUSE NEISSER.

The Minister and Family Troubles. ELISABETH ANTHONY DEXTER and ROBERT CLOUTMAN DEXTER. New York: Richard R. Smith, Inc. 1931. Pp. 100. Price, $1.25.

THIS volume contains the facts gathered by a questionnaire, and their subsequent interpretation. These facts were gathered from seventy ministers, each of whom stated certain specific family problems which he had met, how he had dealt with them, what the final outcome was, and his present evaluation of his procedure in each case.

Our authors take these case studies, classify them, and attempt to educe therefrom certain general facts for the guidance of those who are dealing with similar problems. As such it makes an interesting and practical bit of research in the field of pastoral care.

Conclusions: the minister still plays an important and unique rôle in adjustment of family relationships; most ministers have very inadequate training for such work; the need for such ministry appears to be more pronounced in small than in large communities; need to exorcise that religio-social idea that certain acts are unpardonable; and a wide-spread need for a healthful sex-education.

WILLIAM R. MCNUTT.

Personal Problems of Conduct and Religion. J. G. MCKENZIE. New York: The Macmillan Company. 1932. Pp. 144. Price, $1.25.

THOSE who are readers of Professor McKenzie (Chair of Sociology and Psychology in Paton College, Nottingham) are familiar with his *Souls in the Making,* than which no book in recent years has more greatly given the understanding heart to pastors who wish to come to close grips with developing personality, and the ills that beset normal growth.

After pastoral service the author entered the teaching field, in connection with which he has come to have a widening ministry to the mentally disturbed and sick. The present volume grows out of this practical experience with all sorts and conditions in the realm of mental hygiene.

The immediate problem which men face is not Why this or that experience has come, but How they are meeting the situation. Not Why do we carry burdens of pain, regret, sorrow, but How may we transmute these into richer and more abundant living? A common ailment but manifests an "incomplete life" generally the result of "attempting to reach an

ideal while lacking the something with which to reach it—the new relationship to God, the rightness with God from which all else follows," God first, the good life resulting; the process may not be reversed. Likewise that stormy adolescent period which challenges the pastor of youth, our author concludes, needs nothing more than to bring "the mind to dwell calmly upon Christ's power."

In most informing fashion this little volume deals with such matters as the problem of growing up, our regrets and our fears, the delinquent child, the troubles of old age, temptation, why people do go to church, Christ—teacher or Lord, and the psychology of faith.

No minister who is truly a shepherd of souls can afford to pass this suggestive volume by unnoticed.

WILLIAM R. MCNUTT.

Liberating the Lay Forces of Christianity. JOHN R. MOTT. New York: The Macmillan Company. 1932. Pp. 175. Price, $2.00.

WE have here the five lectures delivered in 1931 at the Colgate-Rochester Divinity School on the Ayer Foundation. The choice of lecturer was most happy, as was also his choice of theme. Doctor Mott, in a peculiar sense, speaks to the world, especially when it comes to laymen and the Kingdom enterprise.

In the opening lecture our author shows the great and significant contribution which laymen have made to the cause of Christianity in all its twenty centuries. He here gives in brief compass a comprehensive, almost encyclopædic, survey which enheartens.

The second lecture deals with such facts as the following: (1) from 40 per cent. to 60 per cent. of the laymen in our churches are inactive, a tremendous potential energy which lies dormant; (2) at a time when the cause of Christ in the world urgently needs just what these idle can give if wide-open doors of unprecedented opportunity are to be entered. These challenging needs at home and abroad, in every field of human endeavor, are portrayed by a master hand.

Lecture three, "Opposing Factors," is neither wholly optimistic nor strongly convincing. Here are catalogued material development, antichristian philosophies, preoccupations, losses between Sunday school and church, also between college and church, professionalization of many church tasks, lack of vitality in church program, loss of adventuring spirit, lack of efficient leadership, and a waning sense of the lordship of Christ. Doubtless some of these play a considerable rôle in opposition; but do they constitute a convincing diagnosis? We doubt it.

"The Secret of Liberating a Greater Lay Force" concludes the

volume before us, and that secret lies in a finer leadership, and a better technique for growing them. Two lectures are given to this constructive portion of the series, and they are rewarding to the reader. The first calls every minister to tiptoe, and the second is most suggestive of sound method.

The book will do no minister any harm and it will introduce him to a volume which he may heartily commend to his laymen; that is to say it is essentially a message to laymen.

WILLIAM R. MCNUTT.

The Discovery of God. JAMES H. SNOWDEN. New York: The Macmillan Company. 1932. Pp. 230. Price, $2.00.

THIS is not a work to be reviewed in detail. The book itself is an elaboration of details and a detailed review would be a larger book. This elaborate treatment, extending into such a wide field, commends Doctor Snowden's work for those who have not had occasion to think through the difficult problem of the existence of God. At the same time, one fears whether this relative excellence may not tend to obscure the difficulties of the problem and bring the reader to a conclusion he has not achieved. The title of the book, happily chosen for the author's purposes, is likely to lend itself to such an unwarranted conclusion. In other words the problem of securing evidence to assure the existence of a personal Deity is probably even more difficult than Doctor Snowden assumes, aware as he is of its difficulty. His method of treatment is, in substance, that of analogy, and his treatment accordingly is characterized by both the strength and the weakness of that method of argument. Consequently, as Doctor Snowden writes (page 225), if it be said that "the best we have done is to reach probability and not certainty in our discovery of God. This also is granted for we reach certainty in few fields of life, even in science, and in mathematical science at that, and yet we go along comfortably, for 'probability is the guide of life,' as Archbishop Whately long ago told us." The book closes with a useful index of four pages.

FRANK GRANT LEWIS.

Modern India. A Cooperative Survey. Edited by SIR JOHN CUMMING. London and New York: Oxford University Press. 1931. Pp. viii and 304, with six maps and diagrams.

IF any person wants a splendid introduction to the facts about Modern India, he could do no better than read this book. There are eighteen chapters contributed by seventeen Britishers, each man a first-rate authority in his field. The topics discussed include the machinery of government,

the services, the army, law and order, education, art and culture, finance, agriculture, the railways, the native states, etc. There is no attempt at propaganda of any sort. The studies are thoroughly objective, and each is a condensation of relevant fact. The only disappointment one feels is that no Indian contributes to it. After all it is not too much to expect Indian cooperation in a book dealing with Modern India.

A. S. W.

The Day of Worship. William Watters Davis. New York: The Macmillan Company. 1932. Pp. 164. Price, $1.00.

A symposium on the history, significance, and proper employment of the Sabbath Day or the Lord's Day. The contributors, each of one chapter, are outstanding laymen and high officials, or prominent clergy of the American churches. The volume undoubtedly represents a fine cross section of our best church opinion on the subject under consideration. The editor, Doctor Davis, is head of The Lord's Day Alliance of Maryland.

W. R. M.

Has Science Discovered God? Edited by Edward H. Cotton. New York: Thos. Y. Crowell Company. 1931. Pp. lviii and 308. Price, $3.50.

"Has Science Discovered God?" What a title for a book! Well, it is no worse than thousands of titles used by ministers every week-end. There is really something to the title, if we can just keep in mind that it does not presuppose an initial discovery of God. As a matter of fact science could no more discover God than theology could discover him. The book is really the experiences of sixteen men, scientists, who believe they have found God, and tell rather charmingly how, in the pursuits of their scientific hobbies, they believe God becomes real to them.

Undoubtedly there is a great amount of difference involved in the ideas of God which these scientists present. That ought to be expected. God comes to our minds in different thought-patterns, and the amazing thing about it all is that we have any sort of uniformity in our thinking about God.

One scientist says, "God is the motive power which tends to produce a fine personality." Another says, "The new God is the God of Law and Order—and modern science is learning to walk humbly with its God. And in learning that lesson, it is contributing something to religion."

Others say frankly their science does not prove anything about God, but hasten to add that neither does it deny God. "Faith alone assures us that there is a definite purpose in all experience."

Einstein in his article speaks of a cosmic religion; but his religion has no place for a god in any theological sense. Furthermore, there is no such thing as immortality. There is only a cosmic purpose and, at best, a cosmic immortality. And yet one finds in Einstein a burning sense of social justice and a hatred of many things which unfortunately some Christians help to perpetuate.

One psychologist ends his theme by speaking of the possibility of some social disaster, saying, "Organized intelligence, such as even now is taking many forms, may avert such disaster—assisted, let us hope, by the emergence of some great devotion, essentially religious in its character."

Michael Pupin comes nearer than any of the contributors to an expression of faith in God as the Christian sees him. Indeed he is not averse to discuss Christ in his treatise.

As a whole, the book will disappoint the average reader. And it will also disappoint that other reader, the scientist who is committed to a godless world.

The one contribution which it really makes is that it indicates a drift—not a real point of location. Scientific thought is moving away, very definitely, from the old mechanistic theories of the universe. At the present moment, it is not at all hostile to theism. But it is not doing much either to support theism.

One is glad to find, however, that a truly great scientist may find zest and accomplishment, as well as fame, in the laboratories of the world, without definitely having to commit himself to denials of and reprisals against religion.

There are, fortunately, other approaches to religion and God, beside science. This book is worth reading. It is really a valuable contribution to the whole theme of God in modern life. But those who think science is the final arbiter of this age-old question ought to ponder the words of Professor Eddington, the distinguished astronomer of Cambridge University: "Verily, it is easier for a camel to pass through the eye of a needle, than for a scientific man to pass through a door. And whether the door be barn door or church door, it might be wiser that he should consent to be an ordinary man and walk in, rather than wait till all the difficulties involved in a really scientific ingress are resolved."

There is much in the adventure of finding God that science knows nothing about, and never can know. And one has the haunting sense, in reading this book, that whatever these scientists know about God, they

came to know in the same way that a preacher, a plumber, or an artist comes to know. Science does not find God. God, however, is finding some scientists, and we ought to be thankful for that.

GEO. F. FINNIE.

Finding God. A. HERBERT GRAY. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 153. Price, $1.50.

"FOR sanity, moderation, understanding, here is one of the most satisfying volumes I have read in a decade," exclaimed the reviewer after a careful reading. A previous volume by this English author, *Men, Women, and God,* has gone through nine editions; we wish the same for this one.

One marvels at the capacity of Christianity to recover from the extravagances, the vagaries, the silliness of multitudes of its devotees, to say nothing of their downright ungodliness! In view of which ugly fact one might devoutly wish that *Finding God* would be read, actually, by every professing Christian. The calm and well poised it will illumine and feed; to the sick and misguided, both lay and cleric, it ought to be medicine and a way.

The line of thought: Are all capable of a vital religious experience? Many are sure there is no such for them. What they must learn to know is that the range of such "experience" is far wider than is commonly believed; there is for them a way to the vital in religion. They are many who find God by the route of reason. Though often condemned by those who find other routes good, they nevertheless grow the kind of life seen in Christ—and that is the test. All such have discovered what all must, namely the necessity of "surrender"; the intellectually proud do not find.

Wherever God is there is beauty, for beauty is of God. Those who love beauty and seek after the beautiful are nearer God more often than they think. Responding to beauty *is* responding to God, and having fellowship with God. Some religious folk are obstinate in opposition to the way of beauty. "They speak only of their dealings with the moral realities of life. They suggest as one considers them, that an awakening to the joy and worth of beauty is an event in their spiritual histories which still lies in the future." The life of Jesus was the most beautiful thing yet seen on earth. In contrast, one might say, with the approach through beauty is that through defeat. They are legion who date the beginning of any real and vital knowledge of God from a tragic day when they had to admit failure and emptiness; no less persons than Paul, Augustine, Francis, Luther, Wesley, and Bunyan are among the number. They had

to " surrender "—a hateful word to many—yet in one form or another, that experience stands in the path of every seeker.

The author quotes a correspondent, " The loudest and clearest thing God ever said to me was said in the slums of a great city, and took the form of an insistent call that I should find a way of doing something to remove that blot upon the dignity of man and that insult to God." Even so, God does speak about love, justice, good homes, human sympathy, and service. And in that way, the cup-of-cold-water way, many have found him and therein have held high communion with him. But of all the ways to God known by men, the simplest and most direct is through Christ, the real Christ who walked with and talked to men in the common walks of life; that Christ, on the contrary, smothered by our theologies is of little help to most. There are many, to be sure, who can not " get " this simple way; to them this Chapter VI may be of great profit. On the contrary they are few who wholly escape the way of love. Had Saint John been asked how to find God he likely would have replied, " The way is very simple. Learn to love other people and you will awake to the fact that you are in touch with God." If God is love how could it be otherwise? How great an army they are who have first sensed the love of God in the love of a friend! And let it not be forgotten that love knows about crosses in its way. Love and suffering are wed on Calvary, and the way of the latter as often leads to God as does the former—strange paradox attested again and again in the experiences of either or both ourselves and our friends.

" Can a man's religion be a private affair between himself and God? " Many wish that such were the case, but alas it can not be. Any vital religion reaches out to others in terms of fellowship, while on the other hand it is this very matter of human fellowship which constitutes one of the chiefest highways to God, especially fellowship with those who already have found him. " The Christian church took the form at the beginning of a very close and profound fellowship. I do not believe it can ever afford to lose that form if it is to do the work for which he founded it."

Thus are revealed eight ways to find God. But as a matter of fact no one travels wholly and only one of these ways. One may find himself a pilgrim on one of these highways chiefly, yet at times he finds his feet in others of them. Fortunately it is this possibility which gives promise of continuing religious growth; arrested religious development not only embarrasses, it kills.

WILLIAM R. MCNUTT.

BOOKS RECEIVED

Important books will be reviewed in a forthcoming issue.

Hymns of Hope and Courage. A collection of hymns, prayers, readings, and services of worship designed to meet the need of those experiencing sorrow or trouble. Edited by ANTON T. BOISEN and CECIL MICHENER SMITH, both of the Chicago Theological Seminary. Boston, Mass.: The Pilgrim Press. 1931. Pp. 32 and 88 hymns. Price, 50 cents.

The Interwoven Testaments. Daily Bible readings in which readings from the Old and New Testaments alternate, in accordance with a topical arrangement. HIGHT C. MOORE. Nashville, Tenn.: The Sunday School Board of the Southern Baptist Convention. 1931. Pp. 191. Price, 50 cents.

Men Who Stood Alone. Twelve dramatic incidents from the lives of Old Testament prophets, recounted in a style suited to boys and girls approaching the adolescent period. MARY JENNESS. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 114. Price, $1.00.

Facing Life. A new edition of a book first published in 1928 and reviewed in THE CROZER QUARTERLY for January, 1929. W. H. D. FAUNCE. New York: The Macmillan Company. 1932. Pp. 210. Price, $1.00.

Follow Thou Me. GEORGE W. TRUETT, D. D. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 241. Price, $2.00.

An Introduction to Living Philosophy. D. S. ROBINSON. New York: Thomas G. Crowell Company. 1932. Pp. xvii and 381. Price, $3.00.

Mysticism and Democracy in the English Commonwealth. RUFUS M. JONES. Cambridge, Mass.: Harvard University Press. 1932. Pp. xi and 184. Price, $2.00.

Jesus Through the Centuries. SHIRLEY JACKSON CASE. Chicago: The University of Chicago Press. 1932. Pp. vii and 382. Price, $3.00.

Jonathan Edwards. ARTHUR CUSHMAN MCGIFFERT, JR. New York: Harper and Brothers. 1932. Pp. 225. Price, $2.50.

Indien und Das Christentum. Volume I, Indische Frömmigkeit, Professor D. theol. HILKO WIARDO SCHOMERUS. Halle: Buchhandlung des Waisenhauses G. m. b. H. 1931. Pp. viii and 198. Price, mk. 9.

Light in the Valley. Messages of Christian Hope and Consolation. MITCHELL BRONK. Philadelphia: The Judson Press. 1932. Pp. 120. Price, $1.00.

Prayer. DWIGHT BRADLEY. Boston: The Pilgrim Press. 1932. Pp. 16. Price, 15 cents.

The Teaching Church. CYRIL E. HUDSON. Evanston: Western Theological Seminary. 1932. Pp. 12. Privately distributed.

Lamp Unto My Feet. JOHN R. GUNN. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. xii and 177. Price, $1.50.

The Doctrine of Grace. Edited by W. T. WHITLEY. New York: The Macmillan Company. 1932. Pp. xi and 396. Price, $4.50.

Diagnosing Today. Seven Deadly Sins of Modern Life: Studies in Present-Day Problems. MERTON S. RICE. New York: The Abingdon Press. 1932. Pp. 195. Price, $1.50.